A

DISCOURSE;

SHEWING,

Who they are that are now Qualify'd to Administer **Baptism** and the **Lord's-Supper.**

Wherein the Cause of

EPISCOPACY

Is briefly Treated.

By the Author of *the Snake in the Grass.*

No Man taketh this Honour unto himself, but he that is called of God, as was Aaron, Heb. 5. 4.

LONDON,

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THE

PREFACE.

THIS *Diſcourſe* was Promis'd in that which I formerly Publiſh'd, proving the *Divine Inſtitution* of *Water-Baptiſm*; and was intended to have been annex'd to that, but ſome Delays prevented it.

I can give no good Reaſon why it has ſtay'd thus long, having made but little Addition to what was then done: But other things Interven'd, and, as it is uſual in Delays the firſt in Deſign proves the laſt in Fact.

The Subject of this has led me directly upon the larger Theme of *Epiſcopacy*; which having been ſo *Elaborately* and ſo *Often* treated of, I intend not in this to Branch out into ſo wide a Field, but in a ſhort compendious Method, to lay before the *Quakers*, and others of our *Diſſenters* from *Epiſcopacy*, the Heart of the Cauſe, ſo far particularly as it concerns our preſent Subject, the *Right* of *Adminiſtring* the *Sacraments* of *Chriſt*.

And to avoid the length of Quotations, when brought into the Diſcourſe, and Dilated upon, I have, at the end, Annex'd a ſmall *Index* of Quotations out of the Primitive *Fathers* and *Councils* of the firſt 450 Years after *Chriſt*, to which the Reader may Recur, as there is occaſion. And having them all in one view, may conſider them more Intirely, and Remember them the better.

I have Tranſlated them for the ſake of the *Engliſh* Reader, but have put the *Originals* in another *Column*, to juſtifie the Tranſlation; and for their ſakes who may not have the Books at hand.

A DISCOURSE,

Shewing, who they are that are now qualify'd to Adminiſter Baptiſm, *and the* Lord's Supper.

SECT. I.

The Neceſſity of an Outward *Commiſſion to the* Miniſters *of the* Goſpel.

SOme *Quakers* having perus'd my *Diſcourſe* of *Baptiſm*, think the *Quaker* Arguments againſt it ſufficiently Anſwered: And they have but one Difficulty remaining, that is, who they are (among the various Pretenders) that are duly Qualify'd to *Adminiſter* it.

And if ſatisfaction can be given to them herein, they promiſe a perfect Compliance to that *Holy Inſtitution.*

The Chief thing they ſeem to ſtand upon is the *Perſonal Holineſs* of the *Adminiſtrator*; thinking that the *ſpiritual* Effects of *Baptiſm* cannot be convey'd by the means of an *Unſanctify'd Inſtrument.*

But yet they Confeſs, that there is ſomething elſe Neceſſary, beſides the *Perſonal Holineſs* of the *Adminiſtrator*: Otherwiſe, they

wou'd think themſelves as much *Qualify'd* to *Adminiſter* it as any others; becauſe, I preſume, they ſuppoſe themſelves to have as great a Meaſure of the *Spirit* as other Men.

This *Requiſit* which they want, is that of *Lawful Ordination.*

But the *Presbyterians*, *Independents*, and *Baptiſts* do pretend to this. Therefore their *Title* to it is to be Examin'd.

And, that we may proceed the more clearly in this Matter, with Reſpect ſtill to that Difficulty upon which the *Quakers* lay the ſtreſs; we will Inquire concerning thoſe *Qualifications* which are Requiſit in any Perſon that ſhall take upon him to *Adminiſter* the *Sacraments* of *Chriſt*'s Inſtitution. And,

Theſe Qualifications are of two ſorts, *Perſonal* or *Sacerdotal.*

I. *Perſonal.* The *Holineſs* of the *Adminiſtrator.* And, though this is a great Qualification to *Fit* and *Prepare* a Man for ſuch an Holy Adminiſtration, yet this *Alone* does not ſufficiently Qualifie any Man to take upon him ſuch an Adminiſtration.

II. But there is moreover requir'd, 2ly. A *Sacerdotal* Qualification, that is, an *Outward Commiſſion*, to Authorize a Man to execute any *Sacerdotal* or *Miniſterial* Act of Religion. For, *This Honour no Man taketh unto himſelf, but he that is called of God, as was* Aaron; Heb. v. 4. *ſo alſo Chriſt glorify'd not himſelf to be made an High-Prieſt; But he that ſaid unto him, thou art my Son——— Thou art a Prieſt,* &c.

Accordingly we find that *Chriſt* did not take upon Him the Office of a *Preacher*, till after that *Outward*

Outward Commiſſion given to Him by a *Voice* from *Heaven*, at His *Baptiſm*; for it is written, *Matth.* iv. 17. *From that time* Jeſus *began to Preach:* Then He *Began*; and He was then *about Thirty Years of Age*, Luke iii. 23. Now no Man can doubt of *Chriſt*'s Qualifications, before *that time*, as to *Holineſs*, *Sufficiency*, and all *Perſonal* Endowments. And if all theſe were not ſufficient to *Chriſt* Himſelf, without an *Outward Commiſſion*, what other Man can pretend to it upon the Account of any *Perſonal* Excellencies in Himſelf, without an *outward Commiſſion*?

III. And as *Chriſt* was outwardly Commiſſionated by *His Father*, ſo did not He leave it to His Diſciples, every ones Opinion of his own ſufficiency, to thruſt himſelf into the *Vineyard*, but Choſe Twelve *Apoſtles* by Name; and after them, Seventy others of an Inferior Order, whom He ſent to *Preach*.

IV. And as *Chriſt* gave *outward Commiſſions*, while He was upon the Earth, ſo we find that His *Apoſtles* did Proceed in the ſame Method, after His Aſcenſion. Act. xiv. 23. *They ordained them Elders in every Church.*

V. But had they, who were thus Ordained by the *Apoſtles*, Power to ordain others? Yes, Tit. i. 5. 1 Tim. v. 22. *For this cauſe left I thee in* Crete, *that thou ſhouldeſt* —— *Ordain Elders in every City. Lay hands ſuddenly on no Man*, &c. St. *Clement*, in his firſt *Epiſtle* to the *Corinthians*, writing concerning the *Schiſm* which was then riſen up amongſt them ſays, Parag. 44. *That the* Καὶ οἱ Ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, ὅτι ἔρις ἔσται ἐπὶ τοῦ

Apostles fore knowing there wou'd be Contests concerning the Episcopal Name (or Office) did themselves appoint the Persons: And not only so, lest that might be said to be of force, only during their time. But that they *afterwards established an Order how, when those whom they had Ordained shou'd Die; others, fit and approved* Men, *shou'd succeed them in their Ministery.* Par. 43. *that they who were intrusted with this Work, by God, in Christ, did Constitute these Officers.*

ὀνόματος τῆς Ἐπισκοπῆς· διὰ ταύτην οὖν τὴν αἰτίαν πρόγνωσιν εἰληφότες τελείαν, κατέστησε τοὺς προειρημένους, καὶ μεταξὺ, ἐπινομὴν δεδώκασιν, ὅπως ἐὰν κοιμηθῶσιν, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες, τὴν λειτουργίαν αὐτῶν. —— οἱ ἐν Χριστῷ πιστεύθεντες παρὰ Θεοῦ ἔργον τοιοῦτο, κατέστησε τοὺς προειρημένους.

But this Matter depends not upon the Testimony of him, or many more that might be produced. It is such a Publick Matter of Fact; That I might as well go about to quote particular Authors, to prove that there were *Emperors* in *Rome*, as that the *Ministers* of the *Church* of *Christ* were *Ordained* to succeed one another; and that they did so succeed.

SECT.

SECT. II.

The Deduction of this Commiſſion *is continu'd in the Succeſſion of* Biſhops *and not of* Presbyters.

BUT here is a Diſpute, whether this *Succeſſion* was preſerv'd in the Order of *Biſhops* or *Presbyters*? or whether both are not the ſame?

I. *Anſw.* 1. This is the Conteſt betwixt the *Presbyterians* and us: But either way it operates againſt the *Quakers*, who allow of no *Succeſſion* deriv'd by *outward Ordination*.

II. *Anſw.* 2. But becauſe the Deſign of this *Diſcourſe* is to ſhew the *Succeſſion* from the *Apoſtles*, I anſwer that this *Succeſſion* is preſerved and deriv'd only in the *Biſhops*: As the continuance of any *Society*, is deduc'd in the *Succeſſion* of the *Chief Governors* of the *Society*, not of the *Inferior Officers*. Thus in Kingdoms, we reckon by the *Succeſſion* of the *Kings*, not of *Sheriffs* or *Conſtables*; and in *Corporations* by the *Succeſſion* of the *Mayors* or other *Chief Officers*; not of the Inferiour *Bailiffs* or *Serjeants*: So the *Succeſſion* of the *Churches* is Computed in the *Succeſſion* of the *Biſhops*, who are the *Chief Governors* of the *Churches*; and not of *Presbyters*, who are but *Inferiour Officers* under the *Biſhops*.

III. And, in this, the Matter of Fact is as Clear and Evident as the Succeſſion of any *Kings* or *Corporations* in the World.

To

To begin with the *Apoſtles*, we find not only that they Conſtituted *Timothy* Biſhop of *Epheſus*, and *Titus* of *Crete*, as in the Subſcriptions of St. *Paul's* Epiſtles to them: But, in *Euſebius* and other *Eccleſiaſtical Hiſtorians*, you have the *Biſhops* Nam'd who were Conſtituted by the Apoſtles themſelves, over the then famous Churches of *Jeruſalem*, *Antioch*, *Rome*, and *Alexandria*, and many other Churches; and the *Succeſſion* of them down all along.

St. *Polycarp*, Biſhop of *Smyrna*, was Diſciple to St. *John* the *Apoſtle*; and St. *Irenæus*, who was Diſciple to St. *Polycarp*, was Conſtituted *Biſhop* of *Lyons* in *France*.

I mention this, becauſe it is ſo near us; for, in all other *Churches*, throughout the whole World, where-ever *Chriſtianity* was Planted, *Epiſcopacy* was every where Eſtabliſh'd, without one Exception, as is Evident from all their Records.

And ſo it was with us in *England*, whither it is generally ſuppos'd, and with very good Grounds, that St. *Paul* firſt brought the Chriſtian Faith. *Clemens Romanus*, in his *Firſt Epiſt.* to the *Corinthians*, Paragr. 5. Says, that St. *Paul* went Preaching the Goſpel to the fartheſt bounds of the *Weſt*; ἐπὶ τὸ τέρμα τῆ δύσεως, by which Term *Britain* was then Underſtood. And *Theodoret* expreſly Names the *Britains* among the Nations Converted by the *Apoſtles*. (To. 4. ſerm. 9. p. 610.) And *Euſebius* in his *Evangelical Demonſtration*, (*l.* 3. c. 7. p. 113.) Names likewiſe the *Britains*, as then Converted.

But

But whether St. *Paul*, or, as ſome Conjecture, *Joſeph* of *Arimathea*, or any other *Apoſtolical* Perſon was the firſt who Preached *Chriſt* in *England*, it matters not, as to our Preſent Purpoſe; who Enquire only concerning *Epiſcopacy*; And it is Certain by all our Hiſtories, that as far up as they give us any Account of *Chriſtianity* in this *Iſland*, they tell us likewiſe of *Biſhops*; and the Succeſſion of this *Church* of *England* has been Deduc'd in the Succeſſion of *Biſhops*, and not of *Presbyters*. And particularly in the *Dioceſs* of *London*, which was the firſt *Archi Epiſcopal See*, before *Auguſtin* the *Monk* came hither, after which it was Eſtabliſh'd in *Canterbury*. And the *Saxon* Writers have Tranſmitted the Succeſſion of their *Biſhops* in *Canterbury*, *Rocheſter*, *London*, &c.

And in Countries ſo Remote and Barbarous as *Iſland* it ſelf we find the ſame care taken; *Ara* or *Aras* an *Iſlandiſh* Prieſt Surnam'd *Hinfrode* the *Learned*, who flouriſh'd in the *Eleventh Century*, and was 25 Years Old when *Chriſtianity* was brought thither, in his Book of that Country written in *Iſlandiſh*, has Tranſmitted to Poſterity, not only the *Succeſſion* but the *Genealogies* of the *Biſhops* of *Skalholt* and *Hola* (the two Epiſcopal Sees of *Iſland*) as they Succeeded one another in his Time. I mentiou this of *Iſland*, to ſhew that *Epiſcopacy* has Extended it ſelf Equally with *Chriſtianity*, which was carry'd by it, into the Remoteſt Corners of the Earth; upon which account the *Biſhops* of *Skalholt* and *Hola*, and their *Succeſſion*, are as Remarkable

able Proofs of *Episcopacy*, tho' not so Famous as the Bishops of *Canterbury* and *London*.

IV. If the *Presbyterians* will say (because they have nothing left to say) that all *London* (for Example) was but one *Parish*; and that the *Presbyter* of every other *Parish* was as much a *Bishop* as the *Bishop* of *London*; because the words Ἐπίσκοπος and Πρεσβύτερος, *Bishop* and *Presbyter* are sometimes us'd in the same sense; They may as well prove that *Christ* was but a *Deacon*, because He is so call'd, *Rom.* xv. 8. Διάκονος, which we rightly Translate a *Minister*: And *Bishop* signifies an *Overseer*, and *Presbyter* an *Ancient Man*, or *Elder Man*; whence our Term of *Alderman*. And this is as good a Foundation to Prove that the *Apostles* were *Aldermen*, in the *City* acceptation of the Word; or that our *Aldermen* are all *Bishops* and *Apostles*, as to Prove that *Presbyters* and *Bishops* are all one, from the Childish *Gingle* of the Words.

It wou'd be the same thing, if one shou'd undertake to Confront all Antiquity, and Prove against all the Histories, that the *Emperors* of *Rome* were no more than *Generals* of *Armies*, and that every Roman *General* was *Emperor* of *Rome*; because he cou'd find the word *Imperator* sometimes apply'd to the *General* of an *Army*.

Or as if a *Common-wealth-man* shou'd get up and say, that our former *Kings* were no more than our *Dukes* are now; because the Stile of *Grace*, which is now given to *Dukes*, was then given to *Kings*.

And

And ſuppoſe that any one were put under the Pennance of Anſwering to ſuch ridiculous Arguments; what Method wou'd he take, but to ſhew that the *Emperors* of *Rome*, and former *Kings* of *England*, had *Generals* of *Armies* and *Dukes* under them, and Exercis'd Authority over them?

Therefore when we find it given in Charge to *Timothy*, the firſt *Biſhop* of *Epheſus*, how he was to Proceed againſt his *Presbyters*, when they Tranſgreſſed; to Sit in *Judgment* upon them, Examine *Witneſſes* againſt them, and paſs *Cenſures* upon them, it is a moſt Impertinent *Logomachy* to argue from the *Etymology* of the Words, that notwithſtanding of all this, a *Biſhop* and a *Presbyter* are the ſame thing. Therefore that one Text, 1 *Tim.* v. 19. is ſufficient to ſilence this Pitiful Clamour of the *Presbyterians*; our *Engliſh* reads it, *againſt an Elder*, which is the *Literal* Tranſlation of the word *Presbyter*, κατὰ πρεσβυτέρου, *againſt a* Presbyter *receive not an Accuſation, but before two or three Witneſſes*, and, *them that ſin Rebuke before all, that others alſo may fear.* Now, upon the *Presbyterian* Hypotheſis, we muſt ſay that *Timothy* had no *Authority* or *Juriſdiction* over that *Presbyter*, againſt whom he had Power to Receive *Accuſations*, Examine *Witneſſes*, and paſs *Cenſures* upon him: And that ſuch a *Presbyter* had the ſame *Authority* over *Timothy* which is ſo Extravagant and againſt Common Senſe, that I will not ſtay longer to Confute it; and think this enough to have ſaid concerning the *Presbyterian* Argument from the *Etymology* of the words *Biſhop* and *Presbyter*.

And

And this likewiſe Confutes their other *Pretence*, which I have mention'd, that the Ancient *Biſhopricks* were only *Single* and *Independent Congregations*, or *Pariſhes*. This is a *Topick* they have taken up but of late (being Beaten from all their other Holds) and Launched by Mr. *David Clarkſon*, in a Book which he Entitules *Primative Epiſcopacy*; which has given occaſion to an Excellent Anſwer, by Dr. *Hen. Maurice*, call'd *A Defence of Dioceſan Epiſcopacy*, Printed 1691, which, I ſuppoſe, has ended that Controverſie, and hindred the World from being more troubl'd upon that Head. And their other little Shift, and as Groundleſs, that the Primitive *Biſhops* were no other than their *Moderators*, advanced more lately, by *Gilb. Rule* late *Moderator* of the *General Aſſembly* in *Scotland*, has been as *Learnedly*, and with great Clearneſs of *Reaſon*, Confuted by the Worthy *J. S.* in his *Principles of the Cyprianick Age*, Printed 1695.

But as I ſaid, that Text, 1 *Tim.* v. 19. has made all theſe *Pretences* wholly uſeleſs to the *Presbyterians*: For ſuppoſing their moſt Notorious falſe ſuppoſition, as if the *Biſhopricks* of *Jeruſalem*, *Rome*, *Alexandria*, or *London*, conſiſted but of one ſingle Congregation, and that ſuch *Biſhops* had no *Presbyters* under them; but that all *Presbyters* were equally *Biſhops*; I ſay ſuppoſing this, then it muſt follow from what we Read of *Timothy*, that one *Biſhop* or *Presbyter* had *Juriſdiction* over other *Biſhops* or *Presbyters*, which will Deſtroy the *Presbyterian* Claim of *Pari-*

ty,

ty, as much as their Confeſſion to the *Truth*, and plain *Matter of Fact*, that *Biſhops* had *Presbyters* under their *Jurisdiction*; and that they were Diſtinct *Orders*: Notwithſtanding that a *Biſhop* may be called Διάκονος a *Deacon*, or *Miniſter* of *Chriſt*; and likewiſe Πρεσβύτερος, an *Elder* or *Grave* Man, which is a Term of *Magiſtracy* and *Dignity*, and not ty'd to *Age*. And a *Presbyter* may likewiſe, in a ſound Senſe be call'd a *Biſhop*, that is, an *Overſeer* or *Shepherd*, which he truly is over his particular Flock; without denying at all his Dependance upon his *Biſhop* and *Overſeer*.

V. As under the Term of *Prieſt*, the *High-Prieſt* was included, without Deſtroying his *Supremacy*, over the other *Prieſts*. Againſt which *Korah* and his *Presbyters*, or Inferiour *Prieſts* aroſe. And if the *Presbyterians* will take his word, whom, of all the Fathers, they moſt Admire, and Quote often on their ſide, that is, St *Jerom* he will tell them, in that very *Epiſtle* (ad *Evagr.*) which they Boaſt favours them ſo much, That what *Aaron* and his *Sons*, and the *Levites* were in the *Temple*, that ſame are *Biſhop*, *Presbyter*, and *Deacon* in the *Church*.

And long before him, *Clemens Romanus* in his 1 *Epiſt.* to the *Corinthians*, makes frequent Alluſion to the *Epiſcopacy* of the *Levitical Prieſthood*, and argues from thence to that of the *Chriſtian* Church. Thus *Paragraph* 40. *To the High Prieſt* (ſays he) *were allotted*

Τῷ μὲν γὰρ Ἀρχιερεῖ ἰδίαι λειτουργίαι δεδομέναι εἰσὶ, καὶ τοῖς Ἱερεῦσιν ἴδιος ὁ τόπος ὡρισμένος ἦν, καὶ Λευίταις

his

his proper Offices; to the Priests, their proper place was assigned; and to the Levites their services were appointed; and the Lay men were Restrain'd within the precepts to Lay men. And *Paragraph* 42. he applies that Scripture, *Isa. LX.* 17. to the Officers of the *Christian* Church, and renders it thus; *I will Constitute their* Bishops *in Righteousness, and their* Deacons *in Faith.* The *Greek* Translation of the lxx has it thus. *I will give thee Rulers* (or Princes) *in Peace; and thy* Bishops *in Righteousness.*

ἰδίαι διακονίαι ἐπίκεινται· λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται.

δώσω τοὺς ἄρχοντάς σου ἐν εἰρήνῃ, καὶ τοὺς Ἐπισκόπους σου ἐν δικαιοσύνῃ.

It was the frequent Method of these Primitive Fathers to Reason thus from the Parallel 'twixt the *Law* and the *Gospel*, the one being an Exact *Type* of the other, and therefore being fulfill'd in the other. And in this they follow'd the Example of *Christ*, and the *Apostles* who argu'd in the same manner, as you may see *Matth.* v. 1 *Cor.* x. the whole *Epistle* to the *Hebrews*, and many other Places of the *New Testament.*

VI. Now the *Presbyterians* are desir'd to shew any one Disparity betwixt their Case and that of *Korah*; who was a *Priest* of the *second* Order, that is, a *Presbyter*; and withdrew his Obedience from the *High-Priest* with other Mutinous *Levites*: For, there was no matter of *Doctrine* or *Worship* betwixt them and *Aaron*; nor any other Dispute but that of *Church Government.* And, by the Parallel betwixt the *Old Testament* and the *New*, *Korah*

rah was a *Presbyterian*, who Rose up against the *Episcopacy* of *Aaron*. But this Case is brought yet nearer home; for, we are told (*Jude* xi.) of those under the *Gospel, who perish in the gain-saying of Korah:* And in the *Epist.* of *Clem. Rom.* to the *Corinthians* before Quoted, *Paragraph* 43. He plainly applies this Case of *Korah*, to the State of the *Christian Church*; shewing at large, that as *Moses*, by the Command of God, Determin'd the Pretensions of the Twelve *Tribes* to the *Glory* of the *Priesthood*, by the Miraculous Budding of *Aaron*'s Rod, which was after the *Schism* and *Punishment* of *Korah* and his Company. *So likewise*, he says, the *Apostles* foreknowing, by *Christ*, that Dissentions wou'd arise also in the *Christian Church* by various Pretenders to the *Evangelical Priesthood*, did Settle and Establish, not only the Persons themselves; But gave *Rules* and *Orders* for continuing the *Succession* after their Deaths, as I have before Quoted his words. So that it is plain from hence, That the *Evangelical Priesthood*, is as *Positly*, and *Certainly* Establish'd, and Determin'd, in the *Succession* of *Ecclesiastical Ordination*, as the *Levitical* was, in the *Succession* of *Aaron*, And consequently, that the *Rebellion* of *Presbyters* from under the Government of their *Bishops*, is the same Case as the *Rebellion* (for so it is call'd, *Numb.* xvii. 10.) of *Korah* and his *Levites*, against *Aaron*; who had as good a Pretence against him from the word *Levite*, which was common to the whole *Tribe*; as the *Presbyterians* have against *Bishops*, from the Name *Bishop* and *Presbyter*, being us'd

ſometime promiſcuouſly, and apply'd to the *Clergy* in General; which is a Term that Includes all the *Orders* of the *Church*, as *Levite* did among the *Jews*.

VII. But, to leave the fruitleſs Conteſt about *Words*, let this Matter be Determin'd, as other Matters of Fact are.

If I pretend to ſucceed any Man in an *Honour* or *Eſtate*, I muſt name him who had ſuch an *Eſtate* or *Honour* before me; and the Man who had it before him; and who had it before him; and ſo up all the way to him who firſt had it; and from whom all the reſt do derive; and how it was lawfully deduc'd from one to another.

This the *Biſhops* have done, as I have ſhewn; and can name all the way backward, as far as Hiſtory goes from the Preſent *Biſhop* of *London*, (for example to the firſt Plantation of *Chriſtianity* in this Kingdom: So, from the preſent *Biſhop* of *Lyons* up to *Irenæus* the Diſciple of St. *Polycarp*, as before is told. The Records are yet more certain in the Great *Biſhopricks* of *Rome*, *Antioch*, *Alexandria*, and others, while they laſted in the World. And tho' the Records may not be Extant of every ſmall *Biſhoprick*, which was leſs taken notice of; as the Names of many *Kings* are loſt, in obſcure Nations; of many *Mayors* or *Sheriffs*, who, notwithſtanding have as certainly Succeeded one another, as where the Records are Preſerv'd. I ſay, tho' every *Biſhop* in the World cannot tell the Names of all his *Predeceſſors* up to the *Apoſtles*, yet their *Succeſſion* is certain:

And

And in moſt Chriſtian Nations there are *Biſhops* who can do it; which is a ſufficient Proof for the reſt, all ſtanding upon the ſame Bottom, and being Deriv'd in the ſame Manner.

Now, to Ballance this, it is Deſir'd, that the *Presbyterians* wou'd ſhew the Succeſſion of any one *Presbyter* in the World, who was not likewiſe a *Biſhop*, in our acceptation of the Word, in the like manner from the *Apoſtles*.

Till when their ſmall *Criticiſms* upon the *Etymology* of the Words, *Biſhop* or *Presbyter*, is as poor a Plea, as if I ſhou'd pretend to be Heir to an Eſtate, from the likeneſs of my Name to ſomebody who once had it.

And here I cannot chooſe but apply the Complaint of our *Saviour*, *John* v. 43. If any come, in the Name of *Chriſt*, that is, by a Commiſſion from Him, deriv'd down all the way, by Regular *Ordination*, him ye will not Receive: Nay, tho' he be otherwiſe a Man without Exception, either as to his *Life* and *Converſation*, or as to his *Gifts* and *Sufficiency* for the *Miniſtry*; you make this his *Commiſſion* an *Objection* againſt him: For that *Reaſon alone*, you will not accept him. But if another come in *his own Name*, that is, with no *Commiſſion*, but what he has from himſelf; his *own Opinion* of his own *Worthineſs*; *giving out that himſelf is ſome Great One*, (Act. viii. 9.) him ye will Receive, and Follow and Admire him; *Heaping to your ſelves Teachers, having Itching Ears*,

as it was Prophesy'd of these most degenerate, Times, 2 *Tim.* iv. 3.

But as to those well-dispos'd *Quakers*, for whose Information Chiefly I have wrote this *Discourse*, I must suppose that their Inquiry is wholly concerning the several *Titles* of *Bishops*, *Presbyterians*, *Independents*, &c. to the true *Succession* from the *Apostles*: That it may *thereby* be known, to which of all these they ought to go for *Baptism*.

This I have shewn, in behalf of *Episcopacy*; and put the *Presbyterians* to prove their *Succession*, in the Form of *Presbytery*, which they can never do: Because, as I have said before, the *Chronology* of the *Church* does not Compute from the *Succession* of the *Presbyters*, but only of the *Bishops*, as being the *Chief Governors* of the *Church*. And therefore, tho' in many *Bishopricks*, the *Roll* of their *Bishops* is preserved from the *Apostles* to this Day; yet there is not one bare *Presbyter*, that is, the *Minister* of a *Parish*, and no more, no not in all the World, who can give a *Roll* of his *Predecessors*, in that *Parish*, half way to the *Apostles*, or near it: For, from the first Plantation of *Christianity*, the *Church* was Divided into *Bishopricks*; this was necessary for the *Government* of the *Church*: But it was not so early Sub-divided into *Parishes*. The *Presbyters*, at first, attending upon the *Bishop*, were sent out by him, to such *Places*, and for such *Time* as he thought fit; and Returning, gave Account of their *Stewardships*, or were *Visited*, and *Changed* by him, as he saw Cause: And therefore, tho' one might come after another, in the Place were

were he had *Miniſtred* before; yet they cou'd not *Properly* be ſaid to *Succeed* one another; as (to ſpeak Intelligibly to the *Quakers*) many of them do Preach after *G. Fox*, yet none of them are ſaid to *Succeed* him.

I have been thus long upon the *Presbyterians*, becauſe they only, of all our *Diſſenters*, have any *Pretence* to *Succeſſion*. And what I have ſaid, as to them, muſt Operate more ſtrongly againſt the later *Independent*, *Baptiſt*, *&c.* who have not the Face to pretend to *Succeſſion*, but ſet up merely upon their own pretended *Gifts*.

VIII. But what are theſe *Gifts*, which they ſo Highly *Boaſt*?

1. An *Inward*, and more than *Ordinary* Participation of the *Graces* of the Holy *Spirit*.

2. A *Fluency* and *Powerfulneſs* in *Preaching* and *Praying*.

I know of no other *Gifts* that any of our *Diſſenters* pretend to, unleſs they will ſet up for *Miracles*, as *G. Fox*, &c. And other *Diſſenters* did likewiſe pretend to the ſame, at their firſt ſetting out, to amuſe the People; but (as the *Quakers*) have let it drop afterwards, to ſtop any further Examination of it; having already ſerv'd their Turn by it.

But, as to theſe pretended *Gifts*, if we may truſt to our *Saviour*'s Rule, of knowing the *Tree* by its *Fruits*, we cannot think it the *Holy Spirit* of which theſe Men did partake, who fill'd theſe *three Nations* with *Blood* and *Slaughter*; and whoſe *Religion* was never o-

therwiſe Introduc'd, than by *Rebellion*, in any Country whither-ſoever it has yet come.

And as to that *Volubility* of *Tongue*, which they Boaſt, as the main *Proof* of their *Miſſion*, we have found it by Experience, that a little *Confidence* and *Cuſtom*, will Improve very ſlender *Judgments*, to great *Readineſs* in that ſort of *Talent*.

And the *Powerfulneſs* which is found in it by ſome, who are affected with a Diſmal *Tone*, Wray *Faces*, and Antick *Geſtures*, is not *more* but *leſs*, if there be either *Method* or *Senſe* in the *Diſcourſe*: Which ſhews their *Paſſion* to proceed not from *Reaſon*, but *Imagination*.

The *Scots Presbyterian-Eloquence* affords us *Monſtrous* Proofs of this; but not ſo many, as you may have from *Eye* and *Ear-Witneſſes*.

Such *Courſe*, *Rude*, and *Naſty* Treatment of *God*, as they call *Devotion*; as in it ſelf, it is the higheſt *Affront* to The *Divine Majeſty*; ſo has it Contributed, in a very great Meaſure, to that wild *Atheiſm*, which has always attended theſe ſort of *Inſpirations*: It ſeeming to many, more Reaſonable to Worſhip no *God* at all, than to ſet up one, on purpoſe to *Ridicule* Him.

But this ſort of *Enthuſiaſm* preſumes upon a *Familiarity* with *God*, which breeds *Contempt*, and Deſpiſes the *Sobriety* of *Religion*, as a low Diſpenſation. I Recommend to the Reader that Excellent *Sermon*, upon this Subject, of Dr. *Hicks*, call'd *The Spirit of Enthuſiaſm Exorcis'd*. And I deſire thoſe to conſider, who are

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moſt taken with theſe ſeeming Extraordinary Gifts of *Volubility* and *Nimbleneſs* in *Prayer*, that the moſt *Wicked* Men are capable of this Perfection; none more than *Oliver Cromwell*, eſpecially when he was about ſome *Nefarious Wickedneſs*: He continu'd moſt *Fluently* in this *Exerciſe*, all the time that his *Cut-throats* were *Murthering* of his *Royal Maſter*. And his *Gift* of *Prayer* was greatly Admir'd. *Major Weir* of *Edinborough*, was another great Inſtance, who was ſtrangely Ador'd for his *Gifts*, eſpecially of *Prayer*, by the *Presbyterians* in *Scotland*; while, at the ſame time, he was wallowing in the moſt *Unnatural* and *Monſtrous* Sins. See his Stupendous Story in *Ravillac Redivivus*.

There are many Examples of this Nature, which ſhew that this *Gift* is attainable by *Art*. Dr. *Wilkins* (the Father of the *Latitudinarians*) has given us the *Receipt*, in his *Gift of Prayer*.

Yet none of the Performances of theſe *Gifted men* are any ways Comparable (as to the wonderful *Readineſs* in which they Boaſt) to the *Extempore Verſes* of *Weſtminſter School*, which *Iſaac Voſſius* cou'd not believe to be *Extempore*, till he gave the *Boys* a *Theme*, which was *ſenes his Pueri*, and he had no ſooner ſpoke the Words, but he was immediately Pelted with Ingenious *Epigrams* from four or five Boys.

So that this *Volubility* in *Prayer*, which is the *Gift* our *Diſſenters* do moſt Glory in, may be deduc'd from an *Original* far ſhort of *Divine Inſpiration*.

But ſuppoſe that they had really thoſe wonderful *Gifts* which they pretend to, yet were this no ground at all to Countenance or Warrant their making a *Schiſm*, upon that Account.

This Caſe has been Rul'd in a Famous and moſt Remarkable Inſtance of it, which God was pleas'd to permit, (for the future Inſtruction of His Church) at the firſt ſetting out of the *Goſpel*, in the very Days of the *Apoſtles*.

Then it was that *Chriſt*, having *Aſcended up on High*, gave many and *miraculous Gifts* unto Men; which was neceſſary towards the firſt Propagation of His *Goſpel*, in Oppoſition to all the Eſtabliſhed *Religions* and *Governments* then in the World, and under their *Perſecution*.

But theſe *Gifts* of *Miracles* did not always ſecure the *Poſſeſſors* from *Vanity*, and an high Opinion of themſelves, to the diſparagement of others; and even to break the *Order* and *Peace* of the *Church*, by advancing themſelves above their *Superiors*; or thinking none *Superior* to themſelves.

The Great *Apoſtle* of the *Gentiles* was not free'd from the *Tentation* of this; whom the *Meſſenger of Satan was ſent to buffet, leaſt he ſhou'd be Exalted above meaſure, thro' the Abundance of the Revelations which were given to him*, 2 Cor. xii. 7. Nay more, our Bleſſed *Saviour* tells of thoſe who had *miraculous Gifts* beſtow'd upon them, and yet ſhou'd be finally *Rejected*, Matth. vii. 22, 23. Therefore He Inſtructs His Diſciples not to Rejoyce in thoſe *Miraculous Gifts* which he beſtow'd upon them,

but

but rather *that their Names were written in Heaven*, *Luke* x. 20. which supposes, that they might have ſuch *Gifts*, and yet their *Names* not be written in *Heaven*.

And when He taught them how to *Pray*, He added no Petition for ſuch *Gifts*, but only for the Remiſſion of their *Sins*, and the *Sanctifying Graces* of the Holy *Spirit*; which are, as moſt *Profitable* to *Us*, ſo moſt *Precious* in the ſight of *God*.

Now ſome who had theſe *Miraculous Gifts* made ill uſe of them, and occaſion'd a great *Schiſm* (the firſt in the *Chriſtian* Church) at *Corinth*. They were *Exalted* above *Meaſure*, in their own *Gifts*; and therefore Refus'd to ſubmit themſelves to thoſe who were their *Superiors* in the *Church* (who, perhaps, had not ſuch *Gifts* as they had) but ſet up for themſelves, and drew Parties after them, who were Charm'd with their *Extraordinary Gifts*; thinking that the Participation of the *ſaving Graces* of the Holy *Spirit* muſt there Chiefly be Communicated, where God had beſtow'd ſuch *wonderful Gifts*. And they laid more ſtreſs upon the *Perſonal Qualifications* of theſe *Miniſters* of *God*, than upon the obſervance of that *Order* and *Conſtitution* which He had Commanded; which was, in Effect, preferring *Men* to *God*, and truſting to the *Inſtruments* rather than to the *Author* of their *Religion*; as if thro' the *Power* and *Holineſs* of the *Adminiſtrators* of God's *Inſtitutions*, and not from *Him* alone, the *Graces* which were Promis'd to the due Obſervance of them, were convey'd. *Act.* iii. 12.

And

And this, as it turn'd Men from *God*, to Truſt in *Man*, ſo, as a neceſſary Conſequence of it, it begot great *Emulations* among the People for one *Teacher* againſt another, even (ſometimes) when it was not the Fault of the *Teachers*. For People being once let looſe from *Government* and *Order*, to follow the *Imaginations* of their own *Brain*, will run farther than their firſt *Seducers* did Intend; and will Carve for themſelves.

Thus, in the *Schiſm* of the *Church* at *Corinth*, one was for *Paul*, another for *Apollos*, another for *Cephas*, &c. much againſt the Minds of theſe good *Apoſtles*; but having been once unſettl'd by the *Pride* and *Ambition* of *Seducers*, they *Heaped to themſelves Teachers, having itching Ears*; and made *Diviſions* among themſelves, Pretendingly in behalf of *Chriſt* and His *Apoſtles*, but in effect, tending to divide *Chriſt* and His *Apoſtles*, as all *Schiſms* do.

Againſt theſe St. *Paul* Diſputes with wonderful force of *Reaſon* and *Eloquence*; particularly in the xii. *Chap.* of his firſt *Epiſtle* to theſe ſame *Corinthians*; wherein, from the Parallel of the *Unity* of *Members* in the ſame *Body* he admirably Illuſtrates, That the many Different and *Miraculous Gifts* which were then Diſpenſed all from the ſame *Spirit*, cou'd be no more an Argument for any to Advance himſelf beyond his own Station in the *Church*, than for one *Member* of the *Body*, tho' an *Eye* or a *Hand*, the moſt *Uſeful* or *Beautiful*, to Glory it ſelf againſt the *Inferior Members* (who are all Actuated by the ſame *Soul*) or not ro be Content with its *Office* and

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Station in the *Body*, and due *Subordination* to the *Head*. Thence the *Apoſtle* goes on, and makes the Application in the xiiith. *Chap.* That the moſt Exalted *Spiritual* or even *Miraculous Gifts* cou'd not only not Excuſe any *Schiſm* to be made in the *Body*, that is, the *Church*; But that if any who had ſuch *Gifts*, did not employ them for the Preſervation of the *Unity* of the *Church*, which is very properly Expreſs'd by *Charity*, i. e. *Love* for the whole *Body*, ſuch *Gifts* wou'd *Profit* him *Nothing*, looſe all their *Vertue* and *Efficacy*, as to the *Poſſeſſor*, and be rather an *Aggravation* againſt him, than any *Excuſe* for him, to withdraw his Obedience from his lawful *Superiors*, and Uſurp the Office of the *Head*; and ſo make a *Schiſm* in the *Body*, upon the account of his *Gifts*; which tho' they were as great as to ſpeak with the *Tongues* of *Men* and *Angels*; to underſtand all *Myſteries*, and all *Knowledge*; to have all *Faith*, even to Remove *Mountains*; and ſuch a *Zeal* as to give all his *Goods* to the *Poor*, and his very *Body* to be *Burned*, yet, if it be done in *Schiſm*, out of that *Love* and *Charity* which is due to the *Body*, and to its *Unity*, all is *Nothing*, will profit him nothing at all.

And no wonder, when all that *Heavenly Glory* in which *Lucifer* was Created cou'd avail him nothing, when he *kept not his firſt Principality*, but Aſpir'd *Higher*, and made a *Schiſm* in the *Hierarchy* of *Heaven*. Jude 6.

How then ſhall they who have (as St. *Jude* expreſſes it) *left their own Habitation*, or *Sta-*

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tion in the *Church*, and advanc'd themſelves above their *Biſhops*, their lawful *Superiors*, the *Heads* and *Principles* of *Unity*, next and immediately under *Chriſt*, in their Reſpective *Churches*, upon pretence of their own Perſonal *Gifts* and *Qualifications*, and thereby make a *Schiſm* in the *Terreſtrial Hierarchy* of the *Church*; which is the *Body* of *Chriſt*, the *Fulneſs of him who filleth all in all: Eph.* 1. 23. How ſhall they be Excus'd for this, whoſe pretended *Gifts* are in nothing *Extraordinary*, except in a *Furious Zeal* without *Knowledge*, and a *Volubility* of *Tongue*, which proceeds from a Habit of *Speaking* without *Thinking*; and an *Aſſurance* that is never out of *Countenance* for Ten Thouſand *Blunders*, which wou'd *Daſh* and *Confound* any Man of *Senſe* or *Modeſty*, or that conſider'd the *Preſence* of *God*, in which he ſpoke?

If thoſe truly *Miraculous Gifts*, which were made a Pretence for the *Schiſm* at *Corinth*, were not ſufficient to juſtifie that *Schiſm*: How *Ridiculous* and much more *Wicked* is the *Pretence* of our Modern *Gifted-men*, who have pleaded their Delicate *Gifts* as a ſufficient Ground for all that *Schiſm* and *Rebellion* which they have Rais'd up amongſt us.

If the real *Gifts* and *Inſpirations* of the Holy *Spirit* were *Stinted* and *Limited* by the *Governours* of the *Church*, to avoid *Schiſm* and *Confuſion* in the *Church*: 1 Cor. xiv. *from* v. 26. If the *Prophets* were *Confin'd* as to their *Number*, to *Two*, or at the moſt *Three* at a time; ſome ordered to *hold their Peace*, to

give

give place to others; others to *keep ſilence* for want of an *Interpreter*; and the *Women* (tho' *Gifted or Inſpired* as many then were) totally *ſilenc'd* in the *Church*, or *Publick Aſſemblies*: 1 Tim. 11. 12. What *Spirit* has Poſſeſs'd our *Modern Pretenders* to *Gifts*, that will not be ſubject to the *Prophets*, nor to the *Church*, nor to any *Inſtitutions* whether *Divine* or *Humane*! But if their *Superiors* pretend to *Direct* them in any thing, they cry out, what! will you *ſtint* the *Spirit*! And think this a ſufficient Cauſe to break quite looſe from their *Authority*, and ſet up an open *Schiſm* againſt them, upon Pretence of their wonderful *Gifts* forſooth!

That firſt *Schiſm* in the *Church* of theſe *Corinthians* was vigorouſly oppos'd by the *Apoſtles* and *Biſhops* of the *Church*, at that time. They like good *Watch men*, wou'd not give way to it, knowing the fatal Conſequences of it.

This produc'd *Two Epiſtles* from St. *Paul* to the *Corinthians*, and *Two* to them from St. *Clement*, then *Biſhop* of *Rome*, which are preſerv'd and handed down to us. It was this ſame occaſion of *Schiſm*, which ſo early began to Corrupt the *Church*, that led the Holy *Ignatius* (who flouriſhed in that ſame Age) to preſs ſo earneſtly in all his *Epiſtles* to the ſeveral *Churches* to whom he wrote, the Indiſpenſable obligation of a ſtrict *Obedience* to their Reſpective *Biſhops*. That the *Laity* ſhou'd ſubmit themſelves to the *Presbyters* and *Deacons*, as to the *Apoſtolical College* under *Chriſt*; and that the *Presbyters* and

and *Deacons*, as well as the *Laity*, ſhou'd *Obey* their *Biſhop* as *Chriſt* Himſelf; whoſe Perſon he did Repreſent: That therefore whoever kept not *Outward Communion* with his *Biſhop*, did forfeit his *Inward Communion* with *Chriſt*: That no *Sacraments* were *Valid* or *Acceptable* to *God*, which were not celebrated in Communion with the *Biſhop*. That nothing in the *Church* ſhou'd be done, nor any *Marriage* Contracted without the *Biſhop's* Conſent, *&c.* As you will ſee hereafter.

Theſe clear Teſtimonies forc'd the *Presbyterians* (becauſe they were not in a Temper to be convinc'd) to deny theſe *Epiſtles* of St. *Ignatius* to be Genuine. But they have been ſo fully Vindicated, particularly by the moſt Learned Biſhop of *Cheſter*, Dr. *Pearſon*, as to ſilence that Cavil, and leave no Pretence remaining againſt *Epiſcopacy* in that *Primitive* and *Apoſtolical* Age.

SECT. III.

Objection from the Times of Popery *in this Kingdom; as if that did* Un-Church, *and conſequently break the Succeſſion of our* Biſhops.

I Muſt now Account for an Objection, which with ſome, ſeems a mighty one, even enough to overthrow all that I have ſaid concerning the *Succeſſion* of our *Biſhops*: And that is,

is, the long *Mid-night* of *Popery*, which has, in old Time, Darkn'd theſe Nations.

Well. The *Succeſſion*, of which I have been ſpeaking, was no Part of that Darkneſs; and we have, by God's Bleſſing, recover'd our ſelves, in a great Meaſure, from that Darkneſs. But that Darkneſs was ſuch, as, with ſome, to Deſtroy the *Epiſcopal Succeſſion*; becauſe, as they ſay, ſuch *great Errors*, eſpecially that of *Idolatry*, does quite *Un-church* a People; and conſequently muſt break their *Succeſſion*.

I. This, by the way, is a *Popiſh* Argument, tho' they that now make it, are not aware of it. For the Church of *Rome* argues thus, That *Idolatry* does *Un-church*; and therefore, if ſhe was *Idolatrous*, for ſo long a time as we charge upon her, it will follow that, for ſo many Ages, there was no *Viſible Church*, at leaſt, in theſe *Weſtern* Parts of the World. And *Arianiſm* (which is *Idolatry*) having broke in ſeveral times upon the *Church*; if *Idolatry* did quite *Un-church*, and Break the *Succeſſion*, ther wou'd not be a *Chriſtian Church* hardly left in the World. The Conſequence of which wou'd be as fatal to the *Church* of *Rome*, as to us: Therefore let her look to that Poſition, which ſhe has advanced againſt us, that *Idolatry* does *Un-church*.

II. But that it does not *Un-church*, I have this to offer againſt thoſe *Papiſts*, *Quakers*, and *Others* who make the Objection.

1. If it does quite *Un-church*, then cou'd no *Chriſtian* be an *Idolater*; becauſe, by that, he wou'd, *ipſo facto*, ceaſe to be a Member

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of the *Christian Church*: But the *Scripture* does suppose that a *Christian* may be an *Idolater*: Therefore *Idolatry* does not *Un-church*. The *Minor* is prov'd, 1 *Cor.* v. 11. *If any Man that is called a Brother* (that is, a *Christian*) *be a Fornicator, or Covetous, or an Idolater*——Nay, *Eph.* v. 5. *a covetous man* is call'd an *Idolater*; and *Col.* iii. 5. *Covetousness* is *Idolatry*. So that, by this Argument, *Covetousness* does *Un-church*. If it be said, that *Covetousness* is call'd *Idolatry*, only by Allusion, but that it is not *Formal* Idolatry: I know no Ground for that Distinction. The *Scripture* calls it *Idolatry*, and makes no Distinction. But,

2*dly*, In the first Text quoted, 1 *Cor.* v. 11. both *Covetousness* and *Idolatry* are Nam'd; so that, you have both *Material* and *Formal*, or what other sort of *Idolatry* you please to fansie.

I grant, that, in one sense, *Idolatry* does *Un-church*; that is, while we continue in it, it renders us Obnoxious to the *Wrath* of *God*; and forfeits our Title to the *Promises* which are made to the *Church* in the *Gospel*: But, so does *Fornication*, *Covetousness*, and every other *Sin*, till we *Repent*, and *Return* from it. But none of these Sins do so *Un-church* us, as to Exclude our Returning to the *Fold*, by sincere Repentance; or to need a second *Baptism*, or *Admission* into the *Church*: Neither does *Idolatry*. Do I then put *Idolatry* upon the level with other common Sins? No, far from it. Every *Scab* is not a *Leprosie*; yet a *Leper* is a *Man*, and may Recover his Health.

Health. *Idolatry* is a fearful *Leproſie*; but it does not therefore quite *Un-church*, nor throw us out of the *Covenant*. For, if it did, then wou'd not *Repentance* heal it; becauſe *Repentance* is a great Part of the *Covenant*. And therefore, ſince none deny *Repentance* to an *Idolater*; it follows that he is not yet quite out of the *Covenant*. Some of the Ancients have deny'd Repentance to *Apoſtacy*, yet granted it to *Idolatry*; which ſhews that they did not look upon *Idolatry* to be an abſolute *Apoſtacy*; for every *Sin* is an *Apoſtacy*, in a Limited ſenſe.

2. Let us, in this Diſquiſition, follow the Example before mention'd, of the *Apoſtles* and *moſt Primitive Fathers*, to meaſure the *Chriſtian Church* with its exact *Type*, the Church under the *Law*; which are not *Two Churches*, but Two *States* of the ſame *Church*, for it is the ſame *Chriſtian* Church, from the firſt Promiſe of *Chriſt*, *Gen.* iii. 15. to the End of the World. And therefore it is ſaid, *Heb.* iv. 2. That the *Goſpel* was Preached unto *Them*, as well as unto *Us*. And theſe two *States* of the Church, *before* and *after* Chriſt, do Anſwer like a pair of *Indentures* to one another; the one being, to an *Iota* fulfilled in the other. *Matth.* v. 18.

Now we find frequent Lapſes to *Idolatry* in the *Church* of the *Jews*: Yet did not this *Un-church* them; no, nor deprive them of a competent meaſure of God's Holy Spirit; as it is written, *Neh.* ix. 18, 20. *Yea, when they had made them a molten calf, and ſaid, this is thy God——yet thou, in thy manifold*

Mercies,

Mercies, forſookeſt them not——Thou gaveſt thy good ſpirit to inſtruct them, &c.

And let it be here obſerv'd, That tho' God ſent many *Prophets* to Reprove the great *Wickedneſs* and *Idolatry*, as well of their *Prieſts* as *People*; yet none of theſe *Holy Prophets* did ſeparate Communion from the *Wicked Prieſts*: They wou'd not joyn in their *Idolatrous* Worſhip; but in all other Parts, they joyn'd with them; and ſet up no oppoſit *Prieſthood* to them. So little did the *Prophets* think that their *Idolatry* had either *Un-church'd* them, or broke the *Succeſſion* of their *Prieſts*; or that it was Lawful for any, how *Holy* ſoever, to uſurp upon their *Prieſthood*, and ſupply the Deficiencies of it to the *People*. And apply to this, what I have before ſhewn, in the words of St. *Clement*, *whoſe Name is written in the Book of Life*, That the *Evangelical Prieſthood*, is as ſurely fixed, in the *Biſhops* of the *Church*, and its *Succeſſion* continu'd in thoſe *Ordain'd* by them, as the *Levitical Prieſthood* was confirmed by the Budding of *Aaron's Rod*, and to be continu'd in that *Tribe*.

III. And hear let our *Korahites*, of ſeveral ſizes, take a view of the Heinouſneſs of their *Schiſm*; and let them not think their Crime to be nothing, becauſe they have been taught, with their Nurſes Milk, to have the utmoſt abhorrence to the very Name of a *Biſhop*; tho' they cou'd not tell why. Let them rather conſider ſeriouſly the misfortune of their Education, which ſhou'd make them Strangers, to all the reſt of the Chriſtian World

World but themſelves in a Corner; and to all the former Ages of *Chriſtianity*.

They have been told that *Epiſcopacy* is *Popery*; becauſe the *Papiſts* have *Biſhops*.

So have they *Presbyters* too, that is, *Pariſh Prieſts*: They have the *Creed* likewiſe, and the Holy *Scriptures*; and all theſe muſt be *Popiſh*, if this be a good *Argument*.

But, are they willing to be undeceived? Then they muſt know that *Epiſcopacy* has none ſo great an Enemy as the *Papacy*; which wou'd Engroſs the whole *Epiſcopal* Power, into the ſingle *See* of *Rome*; by making all other *Biſhops* abſolutely dependent upon that, which only they call the *Apoſtolical* Chair. And no longer ſince than the *Council* of *Trent*, the *Pope* endeavour'd, with all his Intereſt, to have *Epiſcopacy*, except only that of the *Biſhop* of *Rome*, to be declar'd not to be *Jure Divino*. By which none other *Biſhops* cou'd claim any other Power, but what they had from Him. But that *Council* was not ſo quite Degenerated as to ſuffer this to paſs.

And the *Jeſuits*, and Others, who Diſputed there on the *Pope*'s part, us'd thoſe ſame Arguments againſt the *Divine Right* of *Epiſcopacy*, which from them, and the *Popiſh Canoniſts* and *School-men* have been lick'd up by the *Presbyterians* and others of our *Diſſenters*. They are the ſame Arguments which are us'd by *Pope* and *Presbyter* againſt *Epiſcopacy*.

When the *Pope* cou'd not carry his Cauſe againſt *Epiſcopacy* in the Council of *Trent*, he took another Method, and that was, to ſet

up a vaſt Number of *Presbyterian* Prieſts, that is, the *Regulars*, whom he Exempted from the *Juriſdiction* of their reſpective *Biſhops*, and fram'd them into a *Method* and *Diſcipline* of their own, accountable only to *Superiors* of his, and their own contriving; which is exactly the *Presbyterian* Model.

Theſe *Uſurpations* upon the *Epiſcopal* Authority, made the Famous Archbiſhop of *Spalato*, quit his great Preferments in the *Church* of *Rome*, and Travel into *England*, in the Reign of King *James* I. to ſeek for a more *Primitive* and *Independent Epiſcopacy*. Himſelf, in his *Conſilium Profectionis*, gives theſe ſame Reaſons for it: And that this ſhameful *Depreſſion* and *Proſtitution* of *Epiſcopacy*, in the *Church* of *Rome*, was the cauſe of his leaving her.

He obſerv'd truly, that the further we ſearch upward in *Antiquity*, there is ſtill more to be found of the *Epiſcopal*, and leſs of the *Papal* Eminency.

St. *Ignatius* is full, in every line almoſt, of the high Authority of the *Biſhop*, next and immediately under *Chriſt*; as all the other Writers in thoſe Primitive Times: But there is a profound ſilence in them all of that *Supremacy* in the *Biſhop* of *Rome*, which is now claim'd over all the other *Biſhops* of the *Catholick Church*; Which cou'd not be, if it had been then known in the World. This had been a ſhort and effectual Method, whereby St. *Paul*, or St. *Clement* might have quieted the great *Schiſm* of the *Corinthians*, againſt which they both wrote, in their *Epiſtles* to them;

them; to bid them refer their Differences to the *Infallible Judge* of *Controverſy*, the *Supreme Paſtor* at *Rome*. But not a word like this. Eſpecially conſidering that St. *Peter* was one, for whom ſome of theſe *Corinthians* ſtrove (1 Cor. i. 12.) againſt thoſe who preferred others before Him.

The *Uſurp'd Supremacy* of the later *Biſhops* of *Rome* over their *Fellow Biſhops*, has been as Fatal to *Epiſcopacy*, as the Rebellion of our yet later *Presbyters* againſt their Reſpective *Biſhops*.

And indeed, whoever wou'd write the true Hiſtory of *Presbyterianiſm*, muſt begin at *Rome*, and not at *Geneva*

So very *Groundleſs*, as well as *Malicious*, is that popular Clamour of *Epiſcopacy* having any Relation to *Popery*. They are ſo utterly Irreconcilable, that it is impoſſible they can ſtand together: For that moment that *Epiſcopacy* were Reſtor'd to its Primitive Independency, the *Papacy*, that is, that *Supremacy*, which does now diſtinguiſh it, muſt *ipſo facto* ceaſe. But enough of this, for I muſt not digreſs into various Subjects.

I have ſhewn, in Anſwer to the Objection of the Ages of *Popery* in this Kingdom, that all thoſe *Errors*, even *Idolatry* it ſelf, does not *Un-Church*, nor break *Succeſſion*. And *2dly*, I have Exemplifi'd this from the Parallel of the *Jewiſh Church*, under the *Law*. Then applying of this to our Caſe, I have vindicated *Epiſcopacy* from the Imputation of *Popery*. I will now go on to further *Reaſons*, why the *Succeſſion* of our preſent *Biſhops* is not hurt by that Deluge of *Popery*, which once cover'd the face of this Land. IV. The

IV. The end of all *Government*, as well in the *Church* as *State*, is to preſerve *Peace*, *Unity*, and *Order*; and this cannot be done, if the *Male-adminiſtration* of the *Officers* in the Government, did *Vacate* their *Commiſſion*, without its being Re-call'd by thoſe who gave ſuch *Commiſſion* to them. For then, *1ſt.* Every Man muſt be Judge, when ſuch a *Commiſſion* is *Vacated*; and then no Man is bound to obey longer than he pleaſes. *2dly.* One may ſay it is *Vacated*, another not; whence perpetual Contention muſt ariſe.

A Man may *Forfeit* his Commiſſion, that is, do thoſe things, which give juſt Cauſe to his *Superiors* to take it from him: But it is not actually *Vacated*, till it be actually *Recall'd* by thoſe who have lawful Power to take it from him: Otherwiſe their cou'd be no *Peace* nor *Certainty* in the World, either in *Publick* or in *Private* affairs. No *Family* cou'd ſubſiſt. No Man enjoy an *Eſtate*. No *Society* whatever cou'd keep together: Sect. 3. p. 1. And the *Church* being an *Outward Society* (as ſhewn in the *Diſcourſe* of *Water Baptiſm*) muſt conſequently ſubſiſt by thoſe *Laws* which are indiſpenſible to every *Society*. And tho' *Idolatry* does juſtly *Forfeit* the *Commiſſion* of any *Church*, in this ſenſe, that God's Promiſes to Her being *Conditional*, He may juſtly take her *Commiſſion* from her, and *Remove* her *Candleſtick*: Now tho' her *Commiſſion* be thus *Forfeitable*, yet it ſtill *Continues*, and is not actually *Vacated*, till God ſhall pleaſe *actually* to Recall it, or take it away: For no *Commiſſion* is *Void*, till

it

it be ſo *Declar'd*. Thus, tho' the *Jews* did often fall into *Idolatry*, yet (as before has been ſaid) God did bear long with them; and did not *Un-church* them, tho' they had juſtly *Forfeited*. And theſe wicked *Husband-men*, who ſlew thoſe whom the *Lord* ſent for the Fruits of His *Vineyard*, yet continu'd ſtill to be the *Husband-men* of the *Vineyard*, till their *Lord* did Diſpoſſeſs them, and gave their *Vineyard* unto others.

And *natural Reaſon* does enforce this: If a *Steward* abuſe his Truſt, and oppreſſes the *Tenants*, yet are they ſtill oblig'd to pay their *Rent* to him, and his *Diſcharges* are ſufficient to them againſt their *Landlord*, till he ſhall *Superſede* ſuch a *Steward*.

If a *Captain* wrong and cheat his *Soldiers*, yet are they oblig'd to remain under his Command, till the *King*, who gave him his *Commiſſion*, or thoſe to whom he has Committed ſuch an Authority, ſhall *Caſhier* him.

And thus it is in the *Sacerdotal Commiſſion*, Abuſes in it, do not take it away, till God or thoſe to whom H- has Committed ſuch an Authority, ſhall *Suſpend*, *Deprive*, or *Degrade* (as the *Fact* Requires) ſuch a *Biſhop* or a *Prieſt*.

And there is this higher Conſideration in the *Sacerdotal Commiſſion*, than in thoſe of Civil Societies; That it being immediately from *God*, as *none* therefore) *can take this Honour to himſelf, but he that is called of God, as was* Aaron; ſo can none take it away, but he that is as *Expreſly* and *Outwardly* called thereunto, as *Aaron* was to be a *Prieſt*. For

this wou'd be to *Usurp* upon *God's* immediate *Prerogative*, which is to Constitute His own *Priests*. Upon this Foundation I argue.

V. As the *necessity* of *Government*, and the general Commands in *Scripture*, of *Obedience* to *Government* do require our Submission to the Government in being, where there is no *Competition* concerning the *Rules*, or any that *Claims* a *better Right* than the *Possessor*: So where a *Church*, once Establish'd by *God*, tho' suffering many Interruptions, does continue, Her *Governors* ought to be acknowledg'd, where ther is no *better Claim* set up against them.

This was the Reason why our *Saviour* and His *Apostles* did, without scruple, acknowledge the *High-Priest* and *Sanhedrin* of the *Jews* in their time; tho' from the days of the *Maccabees*, ther had been great *Irruptions*, and *Breaches* in the due *Succession* of their *Priests*: and before *Christ* came, and all His time, the *Romans*, as *Conquerors*, dispos'd of the *Priesthood* as they pleas'd; and made it *Annual* and *Arbitrary*, which *God* had appointed *Hereditary* and *Unmovable*.

But ther was then no *Competition*: The *Jews* did submit to it, because they were under the subjection of the *Romans*, and cou'd have no other. No *High Priest* claimed against him in Possession, but all submitted to him.

And our *Saviour* did confirm His Authority, and of the *Sanhedrin*, or Inferior *Priests* with him, (*Matth.* xxiii. 2.) *saying, the Scribes and Pharisees sit in Moses's seat. All therefore, whatsoever*

whatſoever they bid you obſerve, that obſerve and do. And St. *Paul* own'd the Authority of the *High Prieſt*, *Act.* xxiii. 5.

Many Objections might have been rais'd againſt the Deduction of their *Succeſſion* from *Moſes*: But ther being none who claim'd any better Right than they had; therefore their *Right* was *Uncontroverted*; and by our *Saviour's* Authority was Confirm'd.

Now ſuppoſe ſome *Interruptions* had been in the *Succeſſion*, or *Corruptions* in the *Doctrine* and *Worſhip* of our *Engliſh Biſhops*, in former Ages, yet (as in the Caſe of the *Scribes* and *Phariſees*) that cou'd have no Effect to Invalidate their *Commiſſion* and *Authority* at the preſent.

SECT. IV.

The Aſſurance *and* Conſent *in the* Epiſcopal *Communion, beyond that of any other.*

I. THE whole *Chriſtian* World, as it always has been, ſo at this Preſent, it is *Epiſcopal*, except a few *Diſſenters*, who, in leſs than Two Hundred years laſt paſt, have ariſen, like a *Wart* upon the Face of the *Weſtern* Church. For little more Proportion do our *Diſſenters* here, the *Hugonots* in *France*, the *Presbyterians* in *Holland*, *Geneva*, and thereabouts, bear to the whole Body of the *Latin* Church, which is all *Epiſcopal*. But, if

if you compare them with the *Catholick* Church all over the World, which is all *Epiſcopal*, they will not appear ſo big as a *Mole*.

II. If our *Diſſenters* think it much, that the Church of *Rome* ſhou'd be reckon'd in the Liſt againſt them; we will be content to leave them out: Nay more, if we ſhou'd give them all thoſe *Churches*, which own the *Supremacy* of *Rome* to be joyn'd with them (as they are the neareſt to them) it will be ſo far from caſting the Ballance on their ſide, that the other *Epiſcopal* Churches will, by far, out-number them both.

Let us then, to theſe *Diſſenters* againſt *Epiſcopacy*, add the *Churches* of *Italy*, and *Spain* entire, with the *Popiſh* Part of *Germany*, *France*, *Poland* and *Hungary* (I think they have no more to reckon upon,) againſt theſe we produce the vaſt *Empire* of *Ruſſia* (which is greater in Extent than all theſe *Popiſh* Countries before nam'd) *England*, *Scotland*, *Denmark*, *Sweden*, and all the *Lutheran* Churches in *Germany*, which will out-number both the *Papiſts* and *Presbyterians* before-mention'd. And this compariſon is only made as to the *Latin* Church. But then, we have all the reſt of the *Chriſtian* World, wholly on the *Epiſcopal* ſide, againſt both the *Supremacy* of *Rome*, and *Parity* of the *Presbyterians*. The whole *Greek* Church, the *Armenians*, *Georgians*, *Mingrelians*, *Jacobites*, the *Chriſtians* of St. *Thomas*, and St. *John* in the *Eaſt-Indies*, and other *Oriental* Churches. Then in *Africa*, the *Cophties* in *Egypt*, and great Empire of the

the *Abyſſins* in *Æthiopia*. Theſe all are *Epiſcopal*, and never own'd the *Supremacy* of *Rome*: And over reckon, out of ſight, all that diſown *Epiſcopacy*, and all that own the *Supremacy* of *Rome* with them.

III. Let me add, that among our *Diſſenters*, every Claſs of them does Condemn all the reſt; the *Presbyterian* Damns the *Quaker*, the *Quaker* Damns him, *Independent*, *Baptiſt*, &c. All Damn one another, and Each denys the others *Ordination* or *Call*.

So that, the *Ordination* of every one of them, is diſown'd by all the reſt; and all of them together by the whole *Chriſtian* World. And if their *Ordinations* are not Valid, then they have no more Authority to adminiſter the *Sacraments*, than any other *Laymen*; and conſequently, ther can be no ſecurity in Receiving *Baptiſm* from any of them.

IV. What allowances God will make to thoſe who think their *Ordination* to be good enough, and that they are true *Miniſters* of the *Goſpel*; and, as ſuch, do receive the *Sacraments* from them, I will not determine.

But they have no reaſon to expect the like allowances who are warned of it before-hand, and will notwithſtanding venture upon it; before theſe *Diſſenters* have *fully* and *clearly* acquit themſelves of ſo *Great* and *Univerſal* a Charge laid againſt them; ſuch an one, as muſt make the whole *Chriſtian* World *wrong*, if they be in the *Right*! Not only the preſent *Chriſtian Churches*, but all the Ages of *Chriſtianity* ſince *Chriſt*. Of which the *Diſſenters* are deſir'd to produce any one, in any Part

of

of the World, that were not *Episcopal*—— any one Constituted *Church* upon the Face of the Earth, that was not Govern'd by *Bishops*, distinct from, and Superior to *Presbyters*, before the *Vaudois* in *Piedmont*, the *Hugonots* in *France*, the *Calvinists* in *Geneva*, and the *Presbyterians* thence Transplanted, in this last Age, into *Holland*, *Scotland*, and *England*.

V. If it shou'd be retorted, that neither is the *Church of England* without *Opposers*; for, that the *Church* of *Rome* opposes Her, as do likewise our *Dissenters*.

Ans. None of them do oppose Her, in the Point we are now upon, that is, the Validity of *Episcopal* Ordination, which the *Church* of *Rome* does own; and the *Presbyterians* dare not deny it, because they wou'd (thereby) overthrow all their own *Ordinations*; for the *Presbyters* who *Reformed* (as they call it) from *Bishops*, receiv'd their *Ordinations* from *Bishops*.

And therefore, tho' the *Episcopal* Principles do *Invalidate* the *Ordination* by *Presbyters*, yet the *Presbyterian* Principles do not *Invalidate* the *Ordination* by *Bishops*: So that the *Validity* of *Episcopal Ordination* stands safe, on all sides, even by the Confession of those who are Enemies to the *Episcopal Order*: and, in this, the *Bishops* have no opposers.

Whereas, on the other hand, the *Validity* of the *Presbyterian Ordinations*, is own'd by none but themselves; and they have all the rest of the World as opposite to them.

Therefore, to state the Case the most Impartially;

partially; to receive *Baptiſm* from theſe *Diſſenters*, is, at leaſt, a *hazard* of many *Thouſands* to *One*; as many as all the reſt of *Chriſtianity* are more than they: But to receive it from the *Biſhops*, or *Epiſcopal* Clergy, has no *hazard* at all, as to its *Validity*, even as own'd by the *Presbyterians* themſelves.

SECT. V.

The Perſonal Sanctity *of the* Adminiſtrator *of the* Sacraments, *Tho' highly Requiſite on his Part, yet not of* Neceſſity *as to the* Receivers, *to Convey to them the* Benefits *of the* Sacraments.

I THE only Objection of thoſe *Quakers*, who are otherwiſe convinc'd of the *Obligation* of the *Sacraments*, is the *Neceſſity* they think ther is of great *Perſonal* Holineſs in the *Adminiſtrators*, without which, they cannot ſee how the *Spiritual* Effects of the *Sacraments* can be convey'd. But I wou'd beſeech them to conſider, how, by this, inſtead of referring the Glory to *God*, and *leſſening* the *Performance* of *Man*, which I charitably preſume (and I am confident as to ſome of whom I ſpeak) that it is there true and ſincere Intention; but inſtead of that, I do, in great Good-will, invite them to reflect whither their well-intended Zeal has turn'd the Point of this Queſtion——even

to

to over magnifie *Man*, and transfer the Glo- of *God* unto His *weak Inſtrument*; as if any (the leaſt Part) of the *Divine* Vertue which God has annexed to His *Sacraments* did proceed from his *Miniſter*. If this be not the meaning (as ſure it is not) why ſo much ſtreſs laid upon the *Sanctity* of the *Miniſters*? as if thro' *their power or holineſs* the Act. iii. 12. *Holy Ghoſt* was given!

II. To obviate this pretence, our Saviour *Chriſt choſe a Devil* (*John* vi. 70.) to be one of His *Apoſtles*; and he was ſent to *Baptize* and work *Miracles* as well as the reſt: And thoſe whom *Judas* did *Baptize*, were, no doubt, as well *Baptized*, and did partake of the Communication of the *Spirit* (according to their Preparation for it) as much as any who were *Baptized* by the other *Apoſtles*; unleſs you will ſay that *Chriſt ſent* him to *Baptize*, who had no Authority to *Baptize*, and that none ſhou'd receive Benefit by his *Baptiſm*, which wou'd be to Cheat and Delude the People; and is a great Blaſphemy againſt *Chriſt*, and a diſtruſt of His *Power*; as if it were *Limited* by the poor Inſtrument He pleaſes to make uſe off; whereas,

III. His *Greatneſs* is often moſt *Magnify'd* in the *meaneſs* of the *Inſtruments*, by which He works. Thus he deſtroy'd *Egypt* by *Frogs* and *Lice*; and the *Philiſtines* by *Emerods* and *Mice*; and ſent His *Armies* of *Flies* and *Hor-nets* to diſpoſſeſs the *Canaanites*, *Out of the mouths of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies,* Pſal. viii. 2. *that thou mighteſt ſtill the enemy, and*

and the avenger; i. e. That the Enemies of God might be confounded, when they saw His great Power Exerted by such weak and contemptible *Instruments*. The Walls of *Jericho* (the *Type* of *Spiritual* wickedness) were thrown down by the blast of seven *Rams Horns*, when blown by the *Priests* whom He had commanded: And He rebuked the Iniquity of *Balaam* by the mouth of an *Ass*, to shew that no *Instruments* are *Ineffectual* in His Hands; and made use of the mouth of *Balaam* to Prophesie of *Christ*. For this cause, says St. *Barnabas*, in his *Catholick Epistle*, c. 5. did *Christ* chose Men who were *Exceeding great Sinners* to be His *Apostles*; to shew the Greatness of His *Power* and *Grace*; and put the Inestimable *Treasure* of His *Gospel* into *Earthen Vessels*, that the Praise might be to *God*, and not to Men. ὑπὲρ πάντα ἁμαρτίαν ἀνομώτερος.

IV. St. *Paul* rejoyced in *Christ* being Preached, tho' *not sincerely* by those who did it; because God can bring *Good* out of *Evil*; and by wicked *Instruments*, Propagate His *Gospel*; turning their *malice* (even of the *Devil* himself) to the furtherance of the *Faith*: Otherwise the *Apostle* cou'd have no cause to *Rejoyce* in the Preaching of *wicked* Men, if none cou'd receive benefit by it. And he plainly supposes, 1 *Cor.* ix. 27. That a Man may save others by his *Preaching*, and yet himself be a *cast-away*. *Phil.* i. 16.

V. And so far as we can know or judge any thing, we see daily Experience of this; That God has touched Mens Hearts upon hearing the

the *Truth* ſpoken, tho by Men who were great *Hypocrites*, and very *Wicked*. And what reaſon can be given to the contrary? *Truth* is *Truth* whoever ſpeaks it: And if my Heart be prepared, the *good Seed* receives no evil *Tincture* of the Hand that ſowed it: And who can Limit *God*, that His *Grace* may not go along with me in this?

I have heard ſome of the *now ſeparate Quakers* confeſs, that they have formerly felt very ſenſible Operations of the *Spirit*, upon the *Preaching* of ſome of thoſe whom they have ſince Detected of *groſs Errors* and *Hypocriſies*; and they now think it ſtrange. But this were enough to convince them, that *the wind bloweth were it liſteth*: otherwiſe they muſt condemn themſelves, and confeſs that, in all that time, they had no true Participation of the *Spirit* of God, but that what they miſtook for it was a meer *Deluſion*: Or elſe confeſs that by the *Truths* which were ſpoken by theſe *Miniſters* of *Satan* (for they ſpeak *ſome* Truths) *God* might work a good Effect upon the Hearts of ſome *Well-diſpos'd*, tho' then *Ignorant*, and much *Deluded* People. If not ſo, we muſt judge very ſeverely of all thoſe who live in *Idolatrous* or *Schiſmatical* Countries; ther were *great Prophets* and *good Men* among the *Ten Tribes*. And if the *Words*, nay *Miracles*, of *Chriſt*, did render the Hearts of many yet more obdurate, even to ſin againſt the *Holy Ghoſt*; which was the reaſon why He ſometimes refus'd to work *Miracles* among them, becauſe thereby they grew worſe

Matth. xii. from *v.* 22. to *v.* 32.

worſe and worſe; and if the Preaching of the *Goſpel*, by the mouths of *Apoſtles*, became the ſavour of *Death* to *wicked* and *unprepar'd* Hearts; why may not the words of *Truth* have a good Effect upon *honeſt* and *good* Minds, tho' ſpoken from the mouth of an *Hypocrite*, or of Perſons, who, in other things, are greatly *Deluded*?

I have before mention'd the *Wizard* Major *Weir*, who *Bewitched* the *Presbyterians* in *Scotland*, ſince the *Reſtoration*, 1660, as much as *Simon Magus* did the *Samaritans*: And yet I ſuppoſe the more moderate of the *Quakers* will not raſhly give all over to Deſtruction, who blindly followed him, and admir'd his *Gifts*; or will ſay but that ſome words of Truth he might drop, might have a real good Effect upon ſome *Well meaning*, tho' groſly *Deluded* People, who followed him. Two of *Winder's Witches* (ſee *The Snake in the Graſs* p. 300. 2*d*. Edit.) were *Preachers* among the *Quakers* for Twenty years together; and thought to be as *Powerful* and *Affecting* as any others.

VI. But, the Argument will hold ſtronger againſt them, as to the *Sacraments*, than in the Office of *Preaching*; becauſe in Preaching much depends upon the Qualifications of the Perſon, as to *Invention*, *Memory*, *Judgment*, &c. But in the Adminiſtration of an *Outward Sacrament*, nothing is requir'd, as of *Neceſſity*, but the lawfulneſs of the *Commiſſion*, by which ſuch a Perſon does Adminiſter; and a ſmall meaſure of *natural* or *acquir'd* Parts is ſufficient to the *Adminiſtration*.

Therefore let us lay no ſtreſs upon the *Inſtrument* (more than was upon the *Waters* of *Jordan* to heal *Naaman*) but truſt wholly upon the *Commiſſion*, which conveys the *Vertue* from *God*, and not from His *Miniſters*: That all the *Glory* may be to *God*, and not to *Man*.

'Tis true, the *Perſonal* Qualifications of the *Inſtrument* are *Lovely* and *Deſirable*; but they become a *Snare*, where we expect any part of the *Succeſs* from them. This was the ground of the *Corinthian* Schiſm (1 *Cor.* i. 11.) and, tho' unſeen, of ours at this Day.

VII. And the conſequences of it, are of manifold and fatal Deſtruction.

1. This unſettles all the *Aſſurance* we can have in God's *Promiſe* to aſſiſt His own *Inſtitution*; for, if the *Vertue*, or any part of it, lies in the *Holineſs* of the *Inſtrument*, we can never be ſure of the Effect, as to us; becauſe, we have no *certain* knowledge of the *Holineſs* of another. *Hypocrites* deceive even *good Men*.

2. This wou'd quite diſappoint the *Promiſe* Chriſt had made, *Matth.* xxviii. 20. To be with His *Miniſters*, in the Execution of His Commiſſion; to *Baptize*, *&c. always*, *even unto the end of the world*. For, if the *Holineſs* of the *Inſtrument* be a *neceſſary* Qualification, this may fail, nay always muſt fail, ſo far as we can be *ſure* of it; and conſequently *Chriſt* has Commanded *Baptiſm* and *His Supper* to continue, *to the end of the World*, till *his coming again*; and yet has not afforded *means* whereby they may be continu'd; which He has not done, if the *Holineſs* of the *Adminiſtrator*

niſtrator be a *neceſſary* Qualification; and that He has not left us a *certain* Rule, whereby to judge of the *Holineſs* of another: And thus have you rendred the *Command* of *Chriſt* of none Effect, thro' your Tradition.

3. This is contrary to all God's former Inſtitutions. The *wickedneſs* of the *Prieſts*, under the *Law*, did not *excuſe* any of the People from bringing of their *Sacrifices* to the *Prieſts*: The *Prieſts* were to anſwer for their own Sin, but the *People* were not anſwerable for it, or their *Offerings* the leſs accepted.

But we were in a much worſe condition, under the *Goſpel Adminiſtration*, if the Effect of *Chriſt*'s Inſtitutions, did depend either *wholly*, or in *part* upon the *Perſonal Holineſs* of His *Prieſts*. This would put us much more in their Power, than it is the Intention of thoſe who make this objection to allow to them: This magnifies *Men*, more than is due to them; therefore I will apply the *Apoſtle*'s words to this Caſe; *Let no man glory in men; who is Paul? and who is Apollo? but miniſters——ſo then, neither is he that planteth any thing, neither he that watereth; but God who giveth the increaſe.*

1 Cor. iii. 21.

4. This was (with others) the Error of the Ancient *Donatiſts*; thoſe Proud and Turbulent *Schiſmaticks*, the great *Diſturbers* of the *Peace* of the Church, upon an opinion of their own *Sanctity*, above that of other Men: For which reaſon, they rejected all *Baptiſms* except what was performed by themſelves; and *Re-baptiz'd* thoſe who came over to them from the *Church*; for, they ſaid that the *Holineſs*

of the *Administrator* was *necessary* towards conveying the *Spiritual Graces* of *Baptism*: Thus they argu'd; *Qui non habet quod Det? quomodo Dat?* i. e. *How shall a Man give that to another, which he has not himself?* But *Optatus* Answers them, that *God* was the *Giver*, and not *Man*, *Videte Deum esse Datorem*.

Adv. *Parmen.* l. 5. deschismat. Donatist Ed. *Paris* 1631. p 87

And he argues that it was preferring *Themselves* before *God*, to think that the *Vertue* of *Baptism* did come from *Them*; that they were nothing but *Ministers* or *Work-men*; and that, as when a *Cloth* was *Dyed*, the *change* of the *Cloth* came from the *Colours* infus'd, not from the vertue of the *Dyer*. So that in *Baptism* the *Change* of the *Baptized*, came from the *Vertue* of the *Sacraments*; not from the *Administrator*: That it was the *Water* of *Baptism*, which did *wash*, not the Person who apply'd the *Water*. That the *Personal Sanctity* of the *Administrator* signify'd nothing to the *Efficacy* of the *Sacrament*; Therefore, says he, *Nos operemur ut Ille det, qui se daturum esse promisit*, i. e. *Let us work, that God, who has promis'd it, may bestow the Effect*: And that when we work, *Humana sunt opera, sed Dei sunt Munera*, i. e. The *Work* is *Man's*, but the *Gift* is *Gods*.

p. 88.

And thence he exposes that Ridiculous Principle of the *Donatists*, which they advanc'd to gain *Glory* to *Themselves*; that the *Gift* in *Baptism* *Jam illud quam Ridiculum est, quod, quasi ad Gloriam vestram, à vobis semper auditur, hoc munus Baptismis, est Dantis, non Accipientis?* p. 89.

was

was of the *Adminiſtrator*, and not of the *Receiver*: But he ſhews, that the *Gift* was conferred by *God*, proportionably to the *Faith* of the *Receiver*, and not according to the *Holineſs* of the *Adminiſtrator*.

The Diſcourſe is large, to which I refer the Reader. I have given this Taſt of it, to let theſe ſee to whom I now write, that they have (tho' unaware) ſtumbled upon the very Notion of the *Donatiſts*, which divided them from the *Catholick Church*, and which, with them, has been, long ſince, Exploded by the whole *Chriſtian* World; and I hope this may bring them to a more ſober mind; to conſider *from whence*, and *with whom* they have fallen; and to return again to the *Peace* of the *Church*, and the Participation of the Bleſſed *Sacraments* of *Chriſt*, and the Ineſtimable *Benefits* which He has promis'd to the *Worthy Receivers* of them.

Laſtly, Let me obſerve that this *Error* of the *Donatiſts* and *Quakers*, borders near upon *Popery*; nay rather ſeems to exceed it. For the *Church* of *Modern Rome* makes the *Validity* of the *Sacraments* to depend upon the *Intention* of the *Prieſt*; but his *Intention* is much more in his own Power; and ther are more evident *Signs* of it than of his *Holineſs*.

VIII. I wou'd not have the *Quakers* imagine that any thing I have ſaid was meant in excuſe for the ill Lives of the *Clergy* of the *Church* of *England*; as if the *Diſſenters* were unblamable, but our *Clergy* wholly Proſtitute to all wickedneſs; and that for this cauſe, we p'lead

againſt the *Sanctity* of the *Adminiſtrator*, as Eſſential to the *Sacrament*.

No, That is far from the Reaſon: I do not love to make compariſons, or Perſonal Reflections. If all Men be not as they ſhou'd be, pray God make them ſo. But I think ther is no modeſt *Diſſenter* will be offended, if I ſay, that ther are of our *Biſhops* and *Clergy*, Men, not only of *Learning*, and *moral Honeſty*, but of *Devotion*, and *ſpiritual Illumination*; and as much of the *Sobriety* of Religion; and can give as many *Signs* of it, Equally at leaſt (to ſpeak modeſtly) as any of our *Diſſenters*, of what Denomination ſoever.

IX. And I hope, that what I have ſaid will, at leaſt, hinder the *Succeſſion* of the *Biſhops* from the *Apoſtles*, to be any *Objection* againſt them: And they being poſſeſs'd moreover of all the other *Pretences* of our *Diſſenters*, the Ballance muſt needs lie on their ſide, and *ſecurity* can only be with them; becauſe ther is *doubt* in all the other *Schemes* of the *Diſſenters*, if what I have ſaid can amount but to a *Doubt*. If the want of *Succeſſion* and *outward Commiſſion*, upon which *Chriſt* and His *Apoſtles*, and the whole *Chriſtian Church*, in all Ages, till the laſt *Century*; and in all Places, even at this Day, except ſome *Corners* in the *Weſt*; and the *Moſaical* Inſtitution before them, did, by the Expreſs Command of God, lay ſo great a ſtreſs; if all this make but a *Doubt* (it is ſtrange that it ſhou'd, at leaſt, that it ſhou'd not) in the mind of any conſidering Perſons; then can they not, with *Security*, Communicate with any of our *Diſſenters*, becauſe, if he

he that *Eateth* and *Doubteth* is *Damned*, much more he that ſhall do ſo in *Religious* matters; wherein chiefly this Rule muſt ſtand, that *whatſoever is not of Faith is ſin.* Rom. xiv. 13.

X. But now, to argue a little, *ad hominem*, ſuppoſe that the *Succeſſion* of our *Biſhops* were loſt; and ſuppoſe what the *Quakers* and ſome others wou'd have, that the Thread being broke, we muſt caſt a new knot, and begin again, and make an Eſtabliſhment amongſt our ſelves, the beſt we can. Well, When this is done, ought not that *Eſtabliſhment* to be preſerv'd? Ought every one to break in upon it, without juſt cauſe? Shou'd every one take upon him (or *her*) to *Preach*, or *Baptize*, contrary to the *Rules* Eſtabliſhed? This, I think, no *Society* of Men will allow; For, the Members of a *Society* muſt be ſubject to the *Rules* of the *Society*, otherwiſe it is no *Society*: And the *Quakers* of *Grace-church-ſtreet* Communion have contended as Zealouſly for this compliance as any.

Now then, ſuppoſe that the conſcientious *Quakers* to whom I ſpeak, ſhou'd lay no ſtreſs at all upon the *Succeſſion* of our *Biſhops*; and conſider our *Conſtitution* no otherwiſe than of an *Eſtabliſhment* by agreement amongſt our ſelves; yet even ſo, by their own Confeſſion, while they can find no fault with our *Doctrine*, or *Worſhip*, they ought not to make a *Schiſm* in this *Conſtitution*, which they found *Eſtabliſhed*; and they ought to return to it; and if a new *Knot* was caſt upon the broken *Thread* of *Succeſſion*, at the *Reformation* from *Popery*,

that *Knot* ought not to be un-looſed, without apparent and abſolute *Neceſſity*; leſt if We caſt new *Knots* every Day, we ſhall have no *Thread* left *un-knotted*; and expoſe our ſelves to the Deriſion of the common Adverſary.

XI. Conſider the grievous Sin of *Schiſm* and *Diviſion*; it is no leſs than the Rending of *Chriſt's Body*; and therefore *great Things* ought to be born, rather than run into it; even *all things*, except only that which is *apparently ſinful*; and that by the *Expreſs Words* of *Scripture*; and not from our own Imaginations, tho' never ſo ſtrong. And tho' ther are ſome Imperfections in our *Reformation*, as to *Diſcipline*, and all the *High Places* are not yet taken away (the Lord, of his Mercy, quickly remove them) yet I will behold to ſay, that in our *Doctrine*, *Worſhip*, and *Hierarchy*, nothing can be objected that is contrary to the *Rule* of *Holy Scripture*, or any thing Enjoyn'd which is *There* Forbid to be done: And nothing leſs can warrant any *Schiſm* againſt our *Church*.

XII. Now, to come to a Concluſion, upon the whole matter. If you cannot get *Baptiſm* as you wou'd have it, take it as you can get it. If you cannot find Men of ſuch *Perſonal* Excellencies as the *Apoſtles*, take thoſe who have the ſame *Commiſſion* which they had, deriv'd down to them by regular *Ordination*; who *Reform'd* from *Popery*, and have been the *Eſtabliſhed Church* of this *Nation*, ever ſince: And moreover are as un-exceptionable, in their *Lives* and *Converſations*, as any others. Theſe are all the ſecurities you can

can have (without new *Miracles*) for Receiving the *Sacraments* from Proper hands. And therefore ther is no doubt but God will accept of your *Obedience* in Receiving them from ſuch hands; much rather than your *Diſobedience* of His Command to be *Baptized*, becauſe you are not pleas'd with thoſe whom His providence has, at this Day, left in the Execution of His Commiſſion to *Baptize*; as if the weekneſs of His *Miniſter* cou'd obſtruct the Operations of His *Spirit*, in making good His part of the Covenant, which He has promiſed.

XIII. Ther is an Objection againſt *Baptiſm*, which is not worth an Anſwer; but that I wou'd condeſcend to the meaneſt, and leave nothing behind which might be a ſtumbling block to any.

I have heard it urg'd, that ther is no viſible Effects ſeen by our *Baptiſms*; that Men remain *wicked* and *looſe* notwithſtanding; and therefore ſome do conclude that ther is no vertue in *Baptiſm*.

Anſw. To make this Argument of any force, it muſt be prov'd that *none* do receive any Benefit by it. For, if *ſome* do receive Benefit by it, and *others* do not, this muſt be charg'd upon the *Diſpoſition* of the *Recipient*; according to the known Rule, that *whatſoever is receiv'd, is receiv'd according to the diſpoſition of the Receiver.* Thus the ſame *Meat* is turn'd into *good Nouriſhment* in an *healthy*, and into *noxious Humors* in a *vitiated Stomach*. *Simon Magus* receiv'd no Benefit by his *Baptiſm*; and after the *Sop* the *Devil* entred into *Judas*; yet the

the other *Apoſtles* receiv'd great Benefit by it: To ſome it is the ſavour of *Life*, even the Communion of *Chriſt's Body* and *Blood*; to others of *Condemnation*, who *diſcern not the Lord's Body* in it, but receive it as a common thing: Therefore we are commanded to *examine* our ſelves, to *prepare* our *Hearts* for the *worthy* Receiving of it.

1 Cor. x. 16. c. xi. 29.

v. 28.

But ſome ſay, as the *Jews* to *Chriſt*, *ſhew us a ſign*: They wou'd have ſome *Miraculous* Effects, immediately to appear. Theſe are Ignorant of the Operations of the *Spirit*; and to theſe I ſay, in the words of *Chriſt*, Joh. iii. 8. *The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh or whither it goeth; ſo is every one that is born of the Spirit.* It works *ſilently*, but *powerfully*; and its *Progreſs*, like the *growing* of our *Bodies*, is not all at once, but by Degrees; whoſe *motion* is Imperceptible to humane Eyes.

The true uſe that is to be made of this *Objection*, that ſo few (and yet they are not *few* who) receive the Ineſtimable Benefits which are convey'd in the *Sacraments* of *Chriſt's* Inſtitution, is this, To take the greater Care, and the more Earneſtly to beg the Aſſiſtance of God's *Grace*, to *fit* and *prepare* us, for the *worthy* Receiving of them; but by no means to neglect them: For thoſe who *refuſed* to come to the *Supper* were Rejected, as well as he who came without a *Wedding Garment*.

A SUPPLEMENT.

THE ſtreſs of this *Diſcourſe* being Founded upon *Epiſcopacy*; and long *Quotations* being improper in ſo ſhort a method of Argument as I have taken; to ſupply that Defect, and, at the ſame time, to make it eaſier to the Reader, I have added, by way of *Supplement*, a ſhort *Index* or *Collection* of *Authorities*, in the firſt 450 Years after *Chriſt*, for *Epiſcopacy*, with reſpect to the *Presbyterian* Pretences, of making a *Biſhop* all one with a *Presbyter*, at leaſt with one of their *Moderators*: And, in the next place, I have ſhewn the ſenſe of the *Reformation*, as to *Epiſcopacy*. Take them as follows.

Some Authorities for Epiſcopacy, *as* diſtinct *from and* Superior *to* Presbytery, *taken out of the* Fathers *and* Councils, *in the firſt Four Hundred and Fifty Years after* Chriſt.

Anno Domini 70. St. *Clement* Biſhop of *Rome*, and *Martyr*, of whom mention is made *Phil.* iv. 3. in his 1ſt. *Epiſt.* to the *Corinthians*, N. 42. p. 89. of the Edition at *Oxford*, 1677.

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The Apoſtles having Preached the Goſpel, thro' Regions and Cities, did Conſtitute the firſt Fruits of them having prov'd them by the Spirit, to be *Biſhops* and *Deacons* of thoſe who ſhou'd believe; and this, not as a new thing, for many Ages before it was written concerning *Biſhops* and *Deacons*; for, thus ſaith the *Scripture*, in a certain place, *I will conſtitute their* Biſhops *in Righteouſneſs and their* Deacons *in Faith.* *Iſa.* LX 17.

Κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, κατίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς Ἐπισκόπους καὶ Διακόνους τῶν μελλόντων πιστεύειν, καὶ τοῦτο οὐ καινῶς, ἐκ γὰρ πολλῶν χρόνων ἐγέγραπτο περὶ Ἐπισκόπων καὶ Διακόνων· οὕτως γάρ που λέγει ἡ γραφή, καταστήσω τοὺς Ἐπισκόπους αὐτῶν ἐν δικαιοσύνῃ, καὶ τοὺς Διακόνους αὐτῶν ἐν πίστει.

What wonder is it then, that thoſe who were Intruſted by God, in Chriſt, with this Commiſſion, ſhou'd Conſtitute thoſe before ſpoke of?

Καὶ τί θαυμαστὸν, εἰ οἱ ἐν Χριστῷ πιστευθέντες παρὰ Θεοῦ ἔργον τοιοῦτο, κατέστησι τοὺς προειρημένους;

Ibid. n. 44. And the *Apoſtles* knew by the Lord *Jeſus Chriſt*, that Conteſts wou'd ariſe concerning the *Epiſcopal* Name (or Order) and for this Cauſe, having perfect fore-knowledge (of theſe things) they did Ordain thoſe whom we have mentioned

Καὶ οἱ Ἀπόστολοι ἡμῖν ἔγνωσαν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ἔρις ἔσται ἐπὶ τῷ ὀνόματι τῆς ἐπισκοπῆς. διὰ ταύτην οὖν τὴν αἰτίαν, προγνῶσιν εἰληφότες τελείαν, κατέστησι τοὺς προειρημένους, καὶ μεταξὺ ὁπτοποιοῦσι διδόασιν, ὅπως ἐὰν κοιμηθῶσιν, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες, τὴν λειτουργίαν αὐτῶν.

tion'd

tion'd before; and moreover, did Eſtabliſh the Conſtitution, that other approved Men ſhou'd ſucceed thoſe who Dy'd, in their Office and Miniſtry.

Therefore thoſe that were Conſtituted by Them, or afterwards by other approved Men, with the Conſent of all the Church, and have Adminiſtred to the Flock of Chriſt unblamably, with Humility and Quietneſs, without all ſtain of filth or naughtineſs; and have carry'd a good Report, of a long time, from all Men, I think cannot, without great Injuſtice, be turn'd out of their Office: For, it will be no ſmall ſin to us, if we thruſt thoſe from their Biſhopricks who have Holily and without Blame offer'd our Gifts (and Prayers to God.) Bleſſed are thoſe Prieſts who are happily Dead, for they are not afraid of being Ejected out of the Places in which they are Conſtituted. For, I underſtand that you have Depriv'd ſome, from their Min

Τὰς ἐν καταστάντας ὑπ' ἐκείνων, ἢ μεταξὺ ὑφ' ἑτέρων ἀλλογίμων ἀνδρῶν, συνευδοκησάσης τῆς Ἐκκλησίας πάσης, καὶ λειτουργήσαντας ἀμέμπτως τῷ ποιμνίῳ τοῦ Χριστοῦ μὴ ταπεινοφρουσύνης, ἡσυχίας καὶ ἀβαναύσου, μεμαρτυρημένους τε πολλοῖς χρόνοις ὑπὸ πάντων, τούτους ὁ δικαίως νομίζομεν ἀποβάλλεσθαι τῆς λειτουργίας. ἁμαρτία γὰρ ὁ μικρὰ ἡμῖν ἔσται, ἐὰν τοὺ ἀμέμπτως καὶ ὁσίως προσενέγκοντας τὰ δῶρα τῆς Ἐπισκοπῆς ἀποβάλωμεν. Μακάριοι οἱ προοδοιπορήσαντες πρεσβύτεροι, οἵτινες ἔγνωρτον καὶ τελείαν ἔχουσι τὴν ἀνάλυσιν· ὁ γὰρ εὐλαβεῖται μὴ τις αὐτὸς μεταστήσῃ ἀπὸ τοῦ ἱδρυμένου αὐτοῖς τόπου. Ὁρῶμεν γὰρ ὅτι ἐνίους ὑμῶν μετηγάγετε καλῶς πολιτευομένους ἐκ τῆς ἀμέμπτως αὐτοῖς τετιμημένης λειτουργίας.

Min

Miniſtry, who behaved themſelves unreprovable amongſt you.

Par. 40. To the *High Prieſt* his proper Offices were appointed; the *Prieſts* had their proper Order, and the *Levites* their peculiar Services, or *Deaconſhips*; and the *Lay-men*, what was proper for *Lay men*.

Τῷ γὰρ Ἀρχιερεῖ ἰδίαι λειτουργίαι δεδομέναι εἰσὶ, καὶ τοῖς Ἱερεῦσιν ἰδία ὁ τόπος τεταγμένος ἐστὶ, καὶ Λευῖται ἰδίαις διακονίαις ὑπηρετοῦσι· λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς πρόσταγμασιν δέδεται.

This, as before ſhewn, St. *Clement* apply'd to the Diſtribution of Orders in the *Chriſtian* Church; *Biſhops*, *Prieſts*, and *Deacons*. And the *Office* of the *Levites*, is here call'd by the Word Διακονίαι *i. e.* the Office of *Deacons*.

A. D. 71. St. *Ignatius*, a Glorious *Martyr* of *Chriſt*, was Conſtituted, by the Apoſtles, *Biſhop* of *Antioch*, and did thereby think that he ſucceeded them (as all other *Biſhops* do) in their full *Apoſtolical* Office. Thence he ſalutes the Church of the *Trallians*, in the *Fulneſs* of the *Apoſtolical Character*; and in his Epiſtle he ſays to them,

Ἦν δὲ ἀπαίζομαι ἐν τῷ πληρώματι, ἐν Ἀποστολικῷ χαρακτῆρι.

Be ſubject to your Biſhops as to the Lord ——

And to the *Presbyters*, as to the *Apoſtles* of *Chriſt*-Likewiſe the *Deacons* alſo, being *Miniſters* of the Myſteries of *Chriſt*, ought to pleaſe in all things

Τῷ Ἐπισκόπῳ ὑποτάσσεσθε ὡς τῷ Κυρίῳ ——

Καὶ τῷ Πρεσβυτερίῳ, ὡς Ἀποστόλοις Ἰησοῦ Χριστοῦ ——

Δεῖ δὲ καὶ τοὺς Διακόνους ὄντας μυστηρίων Χριστοῦ Ἰησοῦ κατὰ πάντα τρόπον ἀρέσκειν —— χωρὶς τούτων Ἐκκλησία οὐκ ἔστιν —— ὃ δὲ οὐκ ὢν,

things.--Without these ther is no *Church* of the Elect-- He is without, who does any thing without the *Bishop*, and *Presbyters*, and *Deacons*; and such a one is Defiled in his Conscience.

ἐστὶν ὅστιν ὁ χωρὶς τοῦ Ἐπισκόπου, καὶ τῶν Πρεσβυτέρων, καὶ τῶν Διακόνων τι πράσσων· ὁ τοιοῦτος μεμίανται τῇ συνειδήσει.

In his Epist. to the Magnesians, *he tells them*, That they ought not to despise their *Bishop* for his youth, but to pay him all manner of Reverence, according to the Commandment of God the Father. And as I know that your Holy *Presbyters* do——

Καὶ ὑμῖν δὲ πρέπει μὴ καταφρονεῖν τῆς ἡλικίας τοῦ Ἐπισκόπου, ἀλλὰ κατὰ γνώμην Θεοῦ Πατρὸς πᾶσαν ἐντροπὴν αὐτῷ ἀπονέμειν καθὼς ἔγνων καὶ τοὺς ἁγίους Πρεσβυτέρους ——

Therefore as *Christ* did nothing without the *Father*, so neither do ye, whether *Presbyter*, *Deacon*, or *Laick*, any thing without the *Bishop*

Ὥσπερ οὖν ὁ Κύριος ἄνευ τοῦ Πατρὸς οὐδὲν ποιεῖ, οὕτω καὶ ὑμεῖς ἄνευ τοῦ Ἐπισκόπου, μηδὲ Πρεσβύτερος, μηδὲ Διάκονος, μηδὲ λαϊκός.

Some indeed call him *Bishop*; yet do all things without him; but these seem not to me to have a good Conscience, but rather to be Hypocrites and Scorners.

Εἰ τινὲς Ἐπίσκοπον μὲν λέγουσι, χωρὶς δὲ αὐτοῦ πάντα ποιοῦσιν —— Οἱ γὰρ τοιοῦτοι οὐκ εὐσυνείδητοι, ἀλλ' εἰρωνές τινες καὶ μόρφωνες εἶναί μοι φαίνονται.

I Exhort you to do all things in the same mind of God, the *Bishop* Presiding in the Place of *God*; and the

Παραινῶ, ἐν ὁμονοίᾳ Θεοῦ σπουδάσατε πάντα πράττειν· προκαθημένου τοῦ Ἐπισκόπου εἰς τόπον Θεοῦ· καὶ τῶν Πρεσβυτέρων εἰς

Pres-

Presbyters in room of the *Colledge* of the *Apostles*; and the *Deacons*, most beloved to me, who are intrusted with the Ministry of *Jesus Christ*.

τόπον Συνεδρίε τῆ Ἀποστόλων· καὶ τῆ Διακόνων, τῆ ἐμοὶ γλυκυτάτων, πεπιστευμένων Διακονίαν Ἰησοῦ Χριστοῦ.

He directs his Epistle *to the Church at* Philadelphia, *to those* who where in Unity with their *Bishop* and *Presbyters* and *Deacons*.

Ἐν ἑνὶ ὄντι σὺν τῷ Ἐπισκόπῳ, καὶ τοῖς Πρεσβυτέροις, καὶ Διακόνοις.

And says to them, in his Epistle, *That* as many as are of *Christ*, these are with the *Bishop*; and those who shall Repent, and Return to the Unity of the *Church*, being made worthy of *Jesus Christ*, shall partake of Eternal Salvation in the Kingdom of *Christ*.

Ὅσοι γὰρ Χριστοῦ εἰσὶν, καὶ τοῦ Πατρὸς εἰσὶν· ὅσοι ἂν μετανοήσαντες ἔλθωσιν ἐπὶ τὸ Ἑνότητα τῆς Ἐκκλησίας, ἄξιοι Ἰησοῦ Χριστοῦ γενόμενοι, σωτηρίας αἰωνίε τύχωσιν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ.

My Brethren, be not deceived, if any shall follow him that makes a *Schism*, he shall not Inherit the Kingdom of God.

Ἀδελφοὶ, μὴ πλανᾶσθε· εἴ τις σχίζοντι ἀκολουθεῖ, βασιλείαν Θεοῦ οὐ κληρονομήσει.

I Exhort you to partake of the one *Eucharist*; for ther is one *Body* of the Lord *Jesus*, and one *Blood* of His, which was shed for us; and one *Cup*---and one *Altar*, so ther is one *Bishop*, with his

Παρακαλῶν ὑμᾶς μιᾷ Εὐχαριστίᾳ χρῆσθαι· μία γὰρ ὅδιν ἡ σὰρξ τοῦ Κυρίε Ἰησοῦ, καὶ ἓν αἷμα τὸ ἐκχυθὲν ὑπὲρ ἡμῶν ἑνὶ ποτηρίῳ· εἷς καὶ Ἄρτος τοῖς πᾶσιν ἐθρύφθη——— ἓν θυσιαστήριον, καὶ εἷς Ἐπίσκοπος ἅμα τῷ Πρεσβυτερίῳ, καὶ τοῖς Διακόνοις

Pres-

Presbytery, and the *Deacons*, my Fellow Servants.

Give heed to the *Biſhop*, and to the *Presbytery*, and to the *Deacons*--Without the *Biſhop* do nothing.

In his Epiſtle to the Smyrneans, *he ſays*, *Flee Diviſions as the beginning of Evils.* All of you follow your *Biſhops* as *Jeſus Chriſt* the *Father*; and the *Presbyters*, as the *Apoſtles*, and Reverence the *Deacons* as the Inſtitution of *God*. Let no man do any thing of what appertains to the *Church*, without the *Biſhop*, Let that *Sacrament* be judg'd Effectual and Firm, which is Diſpenced by the *Biſhop*, or him to whom the *Biſhop* has Committed it. Where-ever the *Biſhop* is, there let the *People* be; as where *Chriſt* is, there the *Heavenly Hoſt* is gathered together. It is

ακόνοις τοῖς Συνδέλοις μυ.

Τῷ Ἐπισκόπῳ προσέχετι, καὶ τῇ Πρεσβυτερίῳ καὶ τοῖς Διακόνοις ——— χωρὶς Ἐπισκόπυ μηδὲν πιεῖν.

Τὰ σχίσματα φεύγετε ὡς ἀρχὴν κακῶν. Πάντες τῷ Ἐπισκόπῳ ἀκολουθεῖτε, ὡς ὁ Χριςὸς Ἰησοῦς τῷ Πατρὶ· καὶ τῷ Πρεσβυτερίῳ, ὡς τοῖς Ἀποςόλοις· τοὺς δὲ Διακόνους ἐντρέπεσθε, ὡς Θεοῦ ἐντολήν. Μηδεὶς χωρὶς Ἐπισκόπυ τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν Ἐκκλησίαν· ἐκείνη βεβαία Εὐχαριςία ἡγείσθω, ἡ ὑπὸ τὸν Ἐπίσκοπον οὖσα, ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ. Ὅπου ἂν φανῇ ὁ Ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔςω, ὥσπερ ὅπου ὁ Χριςὸς πᾶσα ἡ οὐράνιος στρατιὰ παρέςηκεν. Οὐκ ἔξεςιν οὔτε χωρὶς τοῦ Ἐπισκόπυ, οὔτε βαπτίζειν, οὔτε ἀγάπην ποιεῖν· ἀλλ' ὅπερ ἐκείνῳ δοκῇ καὶ, εὐάρεςον Θεῷ, ἵνα ἀσφαλὲς ᾖ καὶ βέβαιον πᾶν ὃ ἂν πράσσηται.

Ἀποδέχομαι δὲ ἀξιόθεον Ἐπίσκοπον, καὶ τὸ ςεφανε-

 πος

not lawful, without the *Bishop*, either to *Baptize*, or celebrate the *Offices*: But what He approves of, according to the good Pleasure of God, that is firm and safe, and so we do every thing securely.

πὲς Πρεσβυτέριον, καὶ τοὺ Διακόνους τοὺ Συνδούλους.

I salute your most worthy *Bishop*, your venerable *Presbytery*, and the *Deacons* my Fellow Servants.

In his Epistle to St. Polycarp, Bishop *of* Smyrna, *and* Martyr, *who, together with himself, was* Disciple *to St.* John *the* Apostle, *and* Evangelist. *He gives these Directions.*

If any can remain in Chastity, to the glory of the Body of the Lord, let him remain without Boasting, if he Boast, he Perishes; and if he pretends to know more than the *Bishop* he is corrupted. It is the duty both of Men and Women that Marry, to be joyn'd together by the Approbation of the *Bish.* that the Marriage may be in the Lord, and not according to our own Lusts. Let all things be done to the Glory of God.

Εἴ τις δύναται ἐν ἁγνείᾳ μένειν, εἰς τιμὴν τῆς σαρκὸς τοῦ Κυρίου, ἐν ἀκαυχησίᾳ μενέτω· ἐὰν καυχήσηται, ἀπώλετο· καὶ ἐὰν γνωσθῇ πλὴν τοῦ Ἐπισκόπου, ἔφθαρται. Πρέπει δὲ τοῖς γαμοῦσι καὶ τοῦ γαμοῦσαις, μὴ γνώμης τοῦ Ἐπισκόπου τὴν ἕνωσιν ποιεῖσθαι, ἵνα ὁ γάμος ᾖ κατὰ Κύριον, καὶ μὴ κατ' ἐπιθυμίαν· πάντα εἰς τιμὴν Θεοῦ γενέσθω.

Give heed to your *Bishop*, that God may Harken unto you: My Soul for theirs, who

Τῷ Ἐπισκόπῳ προσέχετε, ἵνα καὶ ὁ Θεὸς ὑμῖν ἀντίψυχον ἐγὼ τῶν ὑποτασσομένων Ἐπισκόπῳ, Πρεσβυ-

subject

subject themselves under the Obedience of their *Bishop*, *Presbyters*, and *Deacons*, and let me take my Lot with them in the Lord.

τερίῳ, Διακόνοις· μετ' αὐτῶν μοι τὸ μέρος γένοιτο ἔχειν παρὰ Θεῷ.

And he says to Bishop *Policarp*, *Let nothing be done without thy sentence and approbation.*

Μηδὲν ἄνευ τῆς γνώμης σου γινέσθω.

A. D. 180. St. *Irenæus*, Bishop of *Lyons*, in *France*, who was Disciple of St. *Polycarp*, he flourish'd about the year of *Christ* 180.

We can reckon those *Bishops*, who have been Constituted by the *Apostles*, and their Successors all the way to our times. And if the Apostles knew hidden Mysteries, they wou'd certainly deliver them chiefly to those, to whom they committed the Churches themselves; and whom they left their own Successors, and in the same Place of Government as themselves. We have the Successions of the Bishops, to whom the Apostolick Church in every place was committed. All these (*He-*

Advers. Hæreses. *l.* 3. *c.* 3

Habemus munerare qui ab Apostolis Instituti sunt Episcopi in Ecclesiis, & successores eorum usque ad nos. Et si Recondita mysteria Scissent Apostoli, vel his maxime traderent ea, quibus etiam ipsas Ecclesias committebant; quos & successores relinquebant, suum ipsorum locum Magisterii tradentes. lib. 4. c. 63. *Habemus successiones Episcoporum quibus Apostolicam quæ in unoquoque loco est Ecclesiam tradiderunt.* l. 5. c. 20. *Omnes enim ii (Hæretici) valde Posteriores sunt, quam Episcopi,*

reticks) are much later than the Biſhops, to whom the Apoſtles did deliver the Churches.

quibus Apoſtoli tradiderunt Eccleſias.

The true Knowledge is the Doctrin of the Apoſtles, and the Ancient State of the Church, through the whole World, and the Character of the Body of Chriſt, according to the Succeſſion of the Biſhops, to whom they committed the Church that is in every Place; and which has Deſcended even unto us.

L. 4. c. 6. *Agnitio vera eſt, Apoſtolorum Doctrina, & Antiquus Eccleſiæ ſtatus, in univerſo Mundo, & Character Corporis Chriſti ſecundam ſucceſſiones Epiſcoporum, quibus illi eam quæ in unoquoque loco eſt Eccleſiam tradiderunt, quæ pervenit uſque ad nos.*

Tertullian, A. D. 203. of the Preſcription of *Hereticks*.

A. D. 203.

c. 32. Let them produce the Original of their Churches; let them ſhew the Order of their Biſhops, that by their Succeſſion, deduc'd from the beginning, we may ſee whether their firſt Biſhop had any of the Apoſtles or Apoſtolical Men, who did likewiſe perſevere with the Apoſtles, for his Founder and Predeceſſor. For, thus

Edant ergo Origines Eccleſiarum ſuarum; evolvant ordinem Epiſcoporum ſuorum, ità ut per ſucceſſiones ab initio decurrentem, ut primus ille Epiſcopus aliquem ex Apoſtolis, vel Apoſtolicis viris, qui tamen cum Apoſtolis perſeveraverit, habuerit Auctorem & Anteceſſorem. Hoc enim modo Eccleſiæ Apoſtolicæ cenſus ſuos deferunt: ſicut Smyrneorum *Ec-*

the

the *Apostolical* Churches do derive their Succession: *As* the Church of *Smyrna* from *Polycarp*, whom *John* (the *Apostle*) placed there: The Church of *Rome* from *Clement*, who was, in like manner, ordain'd by *Peter*: *And* so the other Churches can produce those Constituted in their *Bishopricks* by the *Apostles*.

clesia Polycarpum *ab* Johanne *conlocatum refert; sicut* Romanorum, Clementem, *à* Petro *ordinatum itidem Perinde utique & Ceteræ exhibent quos ab Apostolis in Episcopatum Constitutos Apostolicis seminis traduces habeant.*

c. 36. Reckon over the Apostolical Churches, where the very Chairs of the Apostles do yet Preside in their own Places. At *Corinth*, *Philippi*, *Ephesus*, *Thessalonica*, &c.

Percurre Ecclesias Apostolicas, apud quas ipsæ adhuc Cathedræ Apostolorum suis locis President. Corinthi, Philippi, Ephesiis, Thessalonica, *&c.*

Of Baptism, *c.* 17.

The *High Priest*, who is the *Bishop*, has the Power of conferring Baptism; and under him the *Presbyters* and *Deacons*; but not without the Authority of the *Bishop*.

Dandi (Baptismum) jus habet summus sacerdos, qui est Episcopus, *dehinc* Presbyteri *&* Deaconi, *non tamen sine* Episcopi *Authoritate.*

Origen, Names the distinct Orders of *Bishop*, *Presbyter*, and *Deacon*. Such a Bishop (*says he, speaking of one who sought*

A. *D.* 220. *Origenis Comment. in* Matt. *Rothomagi* 1668. *Gr. Lat. p.* 255. ὁ γὰρ τοιοῦτος Ἐπίσκοπος οὐ καλῶ ἔργου

A.D. 220.

vain Glory, &c.) doth not desire a good Work——and the same is to be said of *Presbyters* and *Deacons*——The *Bishops* and *Presbyters* who have the Chief Place amongthePeople——The *Bishop* is called *Prince* in the *Churches*: And speaking of the Irreligious *Clergy*, he directs it to them, whether *Bishops*, *Presbyters*, or *Deacons*.

ἐπιθυμεῖ —— τὸ δὲ αὐτὸ καὶ περὶ Πρεσβυτέρων καὶ Διακόνων ἐρεῖς. *Ibid.* p. 443. οἱ δὲ τὰς προτοκαθεδρίας πεπιστευμένοι τοῦ λαοῦ Ἐπίσκοποι καὶ Πρεσβύτεροι.—— p. 420. ὁ δὲ ἡγούμενος, οὕτω δὲ οἶμαι ὀνομάζειν τὴν καλούμενον ἐν τῇ Ἐκκλησίαις Ἐπίσκοπον. —— p. 442. Ἐπισκόποις, ἢ Πρεσβυτέροις, ἢ Διακόνοις.

A. D. 240. St. *Cyprian* Archbishop of *Carthage*, A. D. 240.

Our Lord, whose Commands we ought to Reverence and Obey, being about to Constitute the *Episcopal* Honour, and the Frame of His Church, said to Peter, *Thou art Peter* &c. From thence the Order of *Bishops* and Constitution of the Church does descend, by the line of Succession, thro' all Times and Ages; that the Church shou'd be built upon the *Bishops* ——It is Establish'd by the Divine Law,

Edit. Oxon. Epist. XXXIII. Lapsis.

Dominus noster, cujus Præcepta metuere & observare debemus Episcopi honorem & Ecclesiæ suæ Rationem disponens, in Evangelio loquitur & dicit Petro, Ego dico tibi quia tues Petrus, *&c. Inde per temporum & successionum vices Episcoporum Ordinatio & Ecclesiæ Ratio decurrit, ut Ecclesia super Episcopos Constitutatur—— Divina Lege fundatum est, ut omnis actus Ecclesiæ*

that

that every Act of the Church ſhou'd be Govern'd by the Biſhop.

To Cornelius, *then Biſhop of Rome.*

We ought chiefly (my Brother) to Endeavour to keep that Unity which was Enjoyn'd by our Lord and His Apoſtles to us their Succeſſors to be carefully obſerv'd by us.

The *Deacons* ought to remember that it was the *Lord* who choſe the *Apoſtles*, that is, the *Biſhops*.

Chriſt ſaid to the *Apoſtles* and by that to all *Biſhops* or *Governors* of His Church, who ſucceed the *Apoſtles*, by vicarious Ordination, and are in their ſtead, *He that heareth you, heareth me.*

For from hence do Schiſms and Hereſies ariſe, and have ariſen, while the *Biſhop*. who is *One*, and *Governour* of the Church, by a *per Epiſcopum Gubernetur.*

Ep. XLV. Cornelio.

Hoc enim vel maxime, Frater, & laboramus & laborare debemus, ut Unitatem à Domino & per Apoſtolos nobis Succeſſoribus traditam, quantum poſſumus obtiuere curemus.

Ep. III. Rogatiano.

Meminiſſe autem Diaconi debent quoniam Apoſtolos, id eſt Epiſcopos Dominus Elegit.

Ep. LXVI Florentio.

Dixit *Chriſtus ad Apoſtolos, ac per hoc, omnes Præpoſitus, qui Apoſtolis vicaria ordinatione ſuccedunt*, Qui vos audit, me audit.——

Ibid.

Inde enim Schiſmata & Hæreſes ortæ & oriuntur, dum Epiſcopus qui unus eſt, & Eccleſiæ Præ-eſt, ſuperbæ Præſumptione contemnitur, & homo dignati

proud Preſumption is Deſpis'd; and that Man who is Honour'd as Worthy by God, is accounted unworthy by Man.

Nor are Hereſies ſprung up, or Schiſms ariſen from any other Fountain than from hence, that Obedience is not paid to the *Prieſt* of God; and that ther is not one *Prieſt* at a time in the Church, and one Judge for the time in the Place of Chriſt. To whom if the whole Fraternity did obey, according to the Divine Oeconomy, none wou'd dare to move any thing againſt the *Sacerdotal College*—— It is neceſſary that the Biſhops ſhou'd exert their Authority with full Vigor---But if it is ſo, that we are afraid of the Boldneſs of the moſt Profligat; and that which theſe wicked Men cannot compaſs by the Methods

one Dei honoratus, Indignus hominibus judicatur.

Ep. LIX. Cornelio.

Neque enim alunde Hæreſes obortæ ſunt, aut natæ ſunt ſchiſmata, quam inde quod Sacerdoti *Dei non obtemperatur; nec unus in Eccleſia ad tempus* Sacerdos, *& ad tempus* Judex *vice* Chriſti *cogitatur: Cui ſi ſecundum Magiſteria Divina obtemperaret Fraternitas univerſa, nemo adverſus* Sacerdotum Collegium *quicquam moveret——vigore pleno* Epiſcopos *agere oportet quod ſi ita res eſt ut Nequiſſimorum timeatur audacia, & quod Mali vere atque æquitate non poſſunt, Temeritate & Deſperatione perficiant; aliud eſt de* Epiſcopatus *vigore, & de Eccleſiæ gubernandæ ſublimi ac Divina Poteſtate. Nec Chriſtiani ultra aut durare aut eſſe jam poſſumus, ſi ad hoc*

thods of Truth and Equity, if they can accompliſh by their Raſhneſs and Deſpair, then is ther an end of the *Epiſcopal* Authority, and of their *Sublime* and *Divine* Power in Governing of the *Church*. Nor can we remain *Chriſtians* any longer, if it is come to this, that we ſhou'd be afraid of the *Threats*, and *Snares* of the *Wicked*——

ventum eſt, ut Peràtorum Minas atque Inſidias pertime ſcamus——

——The Adverſary of Chriſt, and Enemy of His Church, for this end ſtrikes at the *Biſhop* or *Ruler* of the *Church*, with all his Malice, that the *Governor* being taken away, he might Ravage the more Violently and Cruelly upon the Ship-wreck of the Church——

——*Chriſti Adverſarius & Eccleſiæ ejus Inimicus, ad hoc Eccleſiæ* Præpoſitum *ſua Infeſtatione perſequitur, ut* Gubernatore *ſublato, atrocius atque violentius circa Eccleſiæ Naufragia graſſetur.*——

Is Honour then given to God, when the Divine Majeſty and Cenſure is ſo Deſpiſed, that theſe Sacrilegious Perſons ſay; do not think of the Wrath of God, be not afraid of His Judgment, do not knock at the Door of the Church; but without any Repentance

Honor ergò datur Deo quando ſic Dei Majeſtas & Cenſura Contemnitur—ut proponatur à Sacrilegis atque dicatur; ne Ira cogitetur Dei, ne timeatur Judicium Domini ne pulſetur ad Eccleſiam Chriſti, ſed ſublata Pœnitentia, nec ulla Exomologeſi Criminis facta, Deſpectis Epiſco-

tance, or Confeſſion of their Crime, Deſpiſing the Authority of their *Biſhops*, and trampling it under their feet, a Falſe Peace is Preach'd to be had from the *Presbyters* (*Scilicet*) in their taking upon them to Admit thoſe that were *Fallen* into *Communion*, or the *Peace* of the *Church*, without the Allowance of the *Biſhop*.

pis *atque Calcatis*, Pax à Presbyteris *verbis fallacibus* Predicetur? ibid.

They imitate the coming of Anti-Chriſt now approaching.

Antichriſti jam propinquantis adventum Imitantur. Ep. LXXX. Succeſſo.

Valerian (the Emperor) wrote to the Senate, that the *Biſhops*, and the *Presbyters*, and the *Deacons* ſhou'd be proſecuted.

Reſcripſiſſe valerianum ad Senatum, ut Epiſcopi, & Presbyteri, & Diacones in continenti animadvertantur. Firmilianus Cypriano. Ep. LXXV. p. 225.

The Power of Remitting Sins, was given to the *Apoſtles*, and to the *Biſhops*, who have ſucceeded them by a vicarious Ordination.

Poteſtas ergo Peccatorum remittendorum Apoſtolis data eſt— & Epiſcopis qui eis Ordinatione vicaria ſucceſſerunt. Ep. XVI. p. 36. Cyprianus Presbyteris & Diaconibus.

What Danger ought we to fear from the Diſpleaſure of God, when ſome *Presbyters*, neither

Quod enim periculum metuere non debemus de offenſa Domini; quando aliqui de Pres-

neither mindful of the Goſpel, nor of their own Station in the Church, neither regarding the future Judgment of God, nor the *Biſhop* who is ſet over them, which was never done under our Predeceſſors, with the Contempt and Neglect of their *Biſhop*, do arrogate all unto themſelves? I cou'd bear with the Contempt of our *Epiſcopal* Authority, but ther is now no room left for Diſſembling, *&c.*

byteris, nec Evangelii, nec Loci ſui memores, ſed neque futurum Domini Judicium, neque ſibi præpoſitum Epiſcopum *cogitantes, quod nunquam omnio ſub Anteceſſoribus factum eſt, cum Contumelia & Contemptu Præpoſiti totum ſibi vendicent? Contumelian* Epiſcopatus *noſtri diſſimulare & ferre poſſum——ſed diſſimulandi nunc locus non eſt.*

A. D. 365. *Optatus Milevitanus*, Biſhop of *Mileve*, or *Mela* in *Numidia* in *Africa*. A. D. 365.

In his 2d. Book againſt *Permenian.* The Church has her ſeveral Members, *Biſhops*, *Presbyters*, *Deacons*, and the Company of the Faithful.

l. 2. Contra Parmenianum.

Certa Membra ſua habet Eccleſia, Epiſcopos, Presbyteros, Diaconos, *& turbam Fidelium.*

You found in the Church, *Deacon*, *Presbyters*, *Biſhops*, you have made them *Laymen*; acknowledge that you have Subverted Souls.

Inveniſtis Diaconos, Presbyteros, *Epiſcopos feciſtis Laicos; agnoſcit vos animas evertiſſe.*

A. D.

St. *Ambroſe* Biſhop of *Milan.* A. D. 370. upon *Eph.* iv. 11. *Speaking of the ſeveral Orders of the Church. And he gave ſome* Apoſtles, and ſome Prophets, and Evangeliſts, &c. *Says,* that by the *Apoſtles* there were meant the *Biſhops*; by *Prophets*, the Expounders of the *Scriptures*; and by the *Evangeliſts*, the *Deacons.* But ſays that they all met in the *Biſhop*; for that he was the *Chief Prieſt* that is, (*ſays he*) the *Prince* of the *Prieſt*, and both *Prophet* and *Evangeliſt*, to ſupply all the Offices of the Church for the Miniſtry of the Faithful.

Quoſdam dedit Apoſtolos, quoſdam Prophetas, *&c. Apoſtoli,* Epiſcopi *ſunt: Prophetæ Explanatores ſunt Scripturarum ſicut* Agabus—— *Evangeliſtæ* Diaconi *ſunt ſicut fruit* Philippus —— *Nam in* Epiſcopo *omnes ordines ſunt quia* Princeps Sacerdos *eſt, hoc eſt,* Princeps *eſt* Sacerdotum, & Propheta, & Evangeliſta, & *Cætera ad implenda officia Eccleſiæ in Miniſterio Fidelium.*

And upon 1 *Cor.* xii. 28. *ſays,* that *Chriſt* Conſtituted the *Apoſtles Head* in the *Church*; and that theſe are the *Biſhops.*

Caput in Eccleſia Apoſtolos *poſuit* ——*Ipſi ſunt* Epiſcopi.

And upon *v.* 29. *are all Apoſtles?* i. e. all are not *Apoſtles.* This is true (*ſays he,*) becauſe in the Church ther is but one *Biſhop.*

Verum eſt, quia in Eccleſia unus Epiſcopus *eſt.*

And becauſe all things are from one God the Father, therefore hath He appointed

Quia ab uno Deo *Patre ſunt omnia, ſingulos Epiſcopos, ſingulis Eccleſiis Præeſſe Decrevit.*

ted that one *Biſhop* ſhou'd Preſide over Each Church.

In his Book of the *Dignity* of the *Prieſthood*, c. 3. *he ſays*, That ther is nothing in this World to be found more *Excellent* than the *Prieſts*, nothing more *Sublime* than the *Biſhops*.

De Dignat. Sacerdot. *c.* 3. *ut oſtenderemus nihil eſſe in hoc ſeculo Excellentius* Sacerdotibus, *nihil Sublimius* Epiſcopis, *reperiri.*

And ſpeaking of what was Incumbent upon the ſeveral Orders of the *Church*, he does plainly diſtinguiſh them: For, ſays he, in the ſame place;

God does require one thing from a *Biſhop*, another from a *Preſbyter*, another from a *Deacon*, and another from a *Lay-man*.

Aliud eſt enim quod ab Epiſcopo *requirit Deus & aliud quod à* Presbytero, *& aliud quod* Diacono, *& aliud quod à* Laico.

St. Jerom, A.*D.* 380. In his Comment upon the *Ep.* to *Titus*. A.D. 380

When it began to be ſaid, *I am of Paul*, *I of Apollos*, &c. and every one thought that thoſe whom he Baptized, belong'd to himſelf, and not to Chriſt; it was Decreed thro' *The whole Earth*, that one Choſen from among the *Presbyters* ſhou'd be ſet over the reſt, that the Seeds of *Schiſm* might be taken away.

Poſtquam unuſquiſq; eos quos Baptizabat ſuos putabat eſſe non Chriſti, IN TOTO ORBE *Decretum eſt, ut unus de* Presbyteris *Electus ſuperponeretur Cæteris, ut Schiſmatum ſemina tollerentur.*

In his *Epiſt.* to *Evagrius*.

From

From *Mark* the Evangeliſt to *Heraclas*, and *Dionyſius* the *Biſhops*, the *Presbyters* of *Egypt* have always choſen out one from among themſelves, whom having plac'd in an higher Degree than the reſt, they called their *Biſhop*.

A Marco *Evangeliſta ad* Heraclum *uſq; ad* Dionyſium *Epiſcopos, Presbyteri* Ægypti *ſemper unum ex ſe Electum in Cleſiori Gradu collocatum* Epiſcopum *Nominabant.*

He that is Advanc'd, is Advanc'd from leſs to greater.

Qui provehitur, à Minori ad Majus provehitur.

The Greatneſs of Riches, or the Humility of Poverty does not make a *Biſhop* greater or leſs, ſeeing *all* of them are the *Succeſſors* of the *Apoſtles.*

Potentia Divitiarum & Paupertatis Humilitas, ſublimiorum vel inferiorem Epiſcopum *non facit, Ceterum Omnes* Apoſtolorum *Succeſſores ſunt.*

That we may know the Apoſtolical Oeconomy to be taken from the Pattern of the Old Teſtament, the ſame that *Aaron*, and his *Sons*, and the *Levites* were in the *Temple*, the *Biſhops*, *Presbyters* and *Deacons* are in the *Church* of *Chriſt.*

Ut ſciamus Traditiones Apoſtolica ſumptas de veteri Teſtamento: Quod Aaron, *&* Filii *ejus atq;* Levitæ *in* Templo *fuerunt, hoc ſibi* Epiſcopi, Presbyteri, *&* Deaconi, *vendicent in* Eccleſia.

To *Nepotianus*

Be ſubject to your *Biſhop* or *Chief-Prieſt*;

Ad Nepotianum.

Eſto ſubjectus Pontifici *tuo*; *& quaſi animi* Parentem *ſuſcipe.*

and

and receive him as the Father of your Soul.

Againſt the *Luciferians.*

Adverſ. Luciferianos.

The ſafety of the Ch. depends upon the Dignity of the *High Prieſt*, to whom unleſs a ſort of abſolute and eminent Power be given above all, ther will be as many *Schiſms* in the *Church* as ther are *Prieſts*. Thence it is, that without the Command of the *Biſhop*, neither a *Presbyter*, nor a *Deacon*, have Power to Baptize——And the *Biſhop* is to impoſe his Hands upon thoſe who are Baptized by *Presbyters* or *Deacons*, for the Invocation of the Holy Spirit.

Eccleſia ſalus in ſummi Sacerdotis *Dignitate pendet, cui niſi exors quadam & ab omnibus Eminens detur Poteſtas, tot in Eccleſia efficientur Schiſmata quot Sacerdotes. Inde venit, ut ſine* Epiſcopi *juſſione neque* Presbyter *neque* Diaconus *jus habeant Baptizandi—— Ad eos qui per* Presbyteros *&* Diaconos *Baptizati ſunt*, Epiſcopus *ad Invocationem ſancti Spiritus manum Impoſiturus excurrat.*

And Comforting *Heliodorus*, a *Biſhop*, upon the Death of *Nepotian* his *Presbyter* and his *Nephew*, he Commends *Nepotian* in that he *Reverenc'd his Biſhop.* He Honour'd *Heliodorus*, in publick as his *Biſhop*, at home as his Father. But among his *Presbyters* and *Co-equals*, he was the firſt in his Vocation, *&c.*

Epitaphium Nepotiani *ad* Heliodorum *Epiſcopum venerebatur In publico* Epiſcopum, *domi Patrem noverat Inter* Presbyteros *& Co-equales, primus in opere*, &c.

Upon

Upon the 60th. of *Isa.* He calls the future *Bishops, Princes* of the Church.

Principes futuros Ecclesiæ Episcopos *Nominavit.*

Of the Ecclesiastical Writers. Concerning *James*

Inscript. Ecclesiast. De Jacobo.

James, after the Passion of our Lord, was immediately, by the Apostles, ordained Bishop of *Jerusalem. The like he tells of the first Bishops of other Places.*

Jacobus post Passionem Domini statim ab Apostolis Hierosolimorum. Episcopus *est ordinatus*

Epist. 54. against *Montanus.*

Ep. 54. *contra* Montanum.

With us the *Bishops* hold the Place of the *Apostles.*

Apud nos Apostolorum *locum* Episcopi *tenent.*

A.D. 420. St. Augustine *Bishop* of *Hippo* in *Africa*, A.D. 420. Epistle 42.

The Root of the Christian Society is diffus'd throughout the World, in a sure Propagation, by the Seats of the *Apostles*, and the Succession of the *Bishops.*

Radix Christianæ Societatis per sedes Apostolorum *& Successiones* Episcoporum *certa per orbem Propagatione diffunditur.*

Quest. veter. & novi Test. N. 97.

Ther is none but knows that our Saviour did Constitute *Bishops* in the Churches; for before He *Ascended* into Heaven, He laid His Hands upon the

Nemo ignorato Salvatorem Episcopos *Ecclesiis Instituisse; Ipse enim prius quam Cœlos Ascenderet, Imponens Manus* Apostolis *ordinavit eos* Episcopos, *Quod dixit* Clarus à Muscula *in Concilio Apostles*

Apoſtles and Ordained them *Biſhops.*

Carthag. *Repetit* Auguſt. *de* Baptiſmo *contra* Donatiſt.

l. 7. c. 43. The Sentence of our Lord Jeſus Chriſt is clear, who ſent his Apoſtles, and gave to *Them alone* that Power which He had Received from His Father; to whom we have Succeeded, Governing the Church of God by the ſame Power.

Manifeſta eſt ſententia Domini noſtri Jeſu Chriſti *Apoſtolos ſuos mittentis, & ipſis ſolis Poteſtatem à Patre ſibi traditam permittentis; quibus nos Succeſſimus, eadem Poteſtate Eccleſiam Domini Gubernantes.*

Ep. 162. *ſpeaking of the* Biſhops *being call'd* Angels. *Rev.* 2. *he ſays,*

By the voice of God, the *Governor* of the Church is Praiſed, under the Name of an *Angel.*

Divina voce ſub nomine Angeli Laudatur Præpoſitus Eccleſiæ

Of the words of our Lord Serm. 24.

De verbis Domini, Serm. 24.

If He ſaid to the Apoſtles alone, *he that deſpiſeth you, deſpiſeth me*, then deſpiſe us: But if thoſe words of His come down even unto us, and that He has Called us, and Conſtituted us in their Place, ſee that you do not deſpiſe us.

Si ſolis Apoſtolis dixit, Qui vos ſpernit, me ſpernit, *ſpernite nos: Si autem Sermo Ejus pervenit ad nos, & vocavit nos, & in eorum loco Conſtituit nos, videte ne ſpernatis nos.*

Againſt *Fauſtus.* We embrace the Holy Scripture, which from

Contra Fauſt. *lib.* 33. *cap.* ult. *Scripturam amplecti-*

 tur

the Times of the Presence of Christ himself, by the Disposition of the Apostles, and the Successions of other *Bishops* from their Seats, even to these Times, has come down to us, safely kept, commended and honour'd through the whole Earth.

Against Petilian.

What has the Chair of the Church of *Rome* done to thee, in which *Peter* sat, and in which, at this day, *Anastasius* sits; or of the Church of *Jerusalem*, in which *James* did sit, and in which *John* does now sit.

Against Julian.

Irenæus, Cyprian, Reticius, Olympius, Hilary, Gregory, Basil, John, Ambrose---these were *Bishops*, Grave, Learned, *&c.*

Questions upon the Old Testament. Quest. 35.

The *King* bears the

mur quæ ab Ipsius Presentiæ Christi temporibus, per Dispensationes Apostolorum, & cæteras ab eorum sedibus Successiones Episcoporum usque ad hæc tempora toto Orbe terrarum custodita, commendata, clarificata pervenit.

Lib. 2. *contra Literas Petiliani C.* 51.

Cathedra quid tibi fecit Ecclesiæ Romanæ *in qua* Petrus *sedit, & in qua hodie* Anastasius *sedet; aut Ecclesiæ* Hierosolimitanæ *in qua* Jacobus *sedit, & in qua hodie* Joannes *sedet* [*Vid. contrv* Crescon *l.* 2. *c.* 37.]

Contra Julianum, *l.* 2. *cap.* ult.

Irenæus, Cyprianus Reticius, Olympius, Hilarius, Gregorius, Basilius, Joannes, Ambrosius, isti erant Episcopi, Docti, Graves, &c. *in Ecclesiæ Regimine Clari.*

Quest. ex vet. Test. qu. 35.

Dei *enim Imaginem*

Image

Image of *God*, as the *Bishop* of *Christ*. Therefore while he is in that Station, he is to be Honour'd, if not for himself, yet for his Order.

habet Rex, *sicut & Episcopus Christi. Quamdiu ergo in ea traditione est, Honorandus est, si non propter se, vel propter Ordinem.*

Let this suffice as to the Testimonies of particular *Fathers* of the Church, tho' many more may be produc'd, in that compass of time, to which I have confin'd our present Inquiry. And now (that no Conviction might be wanting) I will set down some of the *Canons* of the *Councils* in those times, to the same purpose; whereby it will appear, that *Episcopacy*, as *distinct* from, and *superior* to *Presbytery*, was not only the Judgment of the first Glorious *Saints* and *Martyrs* of *Christ*; but the current *Doctrin*, and *Government* of the *Church*, both *Greek* and *Latin*, in those early Ages of *Christianity*.

In the *Canons* of the *Apostles*, the distinction of *Bishop*, *Presbyter*, and *Deacon* is so frequent, that it is almost in vain to give *Citations*. The *1st.* and *2d. Can.* shew the difference to be observ'd in the *Ordaining* of them.

Let a *Bishop* be Consecrated by two or three *Bishops*.

Ἐπίσκοπος χειροτονείσθω ὑπὸ Ἐπισκόπων δύο ἢ τριῶν.

Let a *Presbyter* and *Deacon* be Ordained by one *Bishop*.

Πρεσβύτερος ὑπὸ ἑνὸς Ἐπισκόπου χειροτονείσθω, ὁ Διάκονος.

See the same Distinction of these Orders, *Can.* 3, 4, 5, 6, 7, 8. 17, 18. 25. 27, 28, 29. 32, 33. 36. 42. 44, 45. 51, 52, 53. 63. 68, 69, 70.

83. *Can.* 15. ſhews the Juriſdiction of the *Biſhops* over the *Presbyters* and *Deacons*.

If any *Presbyter* or *Deacon*, or any of the *Clerical* Order, ſhall leave his own Pariſh, and go to another, without the *Biſhop*'s leave, he ſhall officiate no longer; eſpecially if he obey not the *Biſhop*, when he exhorts him to Return, perſiſting in his Inſolence and diſorderly Behaviour, but he ſhall be reduc'd there to Communicate only as a *Lay-man*.

Εἴ τις πρεσβύτερος, ἢ Διάκονος, ἢ ὅλως τοῦ καταλόγου τῶν Κληρικῶν, ἀπολείψας τὴν ἑαυτοῦ Παροικίαν, εἰς ἑτέραν ἀπέλθῃ, καὶ παντελῶς μεταστὰς διατρίβει ἐν ἄλλῃ Παροικίᾳ παρὰ γνώμην τοῦ ἰδίου Ἐπισκόπου· τοῦτον κελεύομεν μηκέτι λειτουργεῖν, εἰ μάλιστα προσκαλουμένου αὐτὸν τοῦ Ἐπισκόπου αὐτοῦ, ἐπανελθεῖν οὐκ ὑπήκουσεν, ὀπιμένων τῇ ἀταξίᾳ ὡς λαϊκὸς μέντοι ἐκεῖσε κοινωνείτω.

And *Can.* 31. If any *Presbyter*, deſpiſing his own *Biſhop*, ſhall gather Congregations apart, and erect another Altar, his *Biſhop* not being Convict of Wickedneſs or Irreligion, let him be Depos'd as an Ambitious Perſon; for, he is a Tyrant: As likewiſe ſuch other *Clergy*, and as many as ſhall joyn with him; but the *Lay men* ſhall be Excommunicated. But, let this

Εἴ τις Πρεσβύτερος καταφρονήσας τοῦ ἰδίου Ἐπισκόπου, χωρὶς συναγάγῃ, καὶ θυσιαστήριον ἕτερον πήξῃ, μηδὲν κατεγνωκὼς τοῦ Ἐπισκόπου ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, καθαιρείσθω ὡς φίλαρχος. Τύραννος γάρ ἐστιν· ὡσαύτως δὲ καὶ οἱ λοιποὶ κληρικοὶ, καὶ ὅσοι ἂν αὐτῷ προσθῶνται. οἱ δὲ λαϊκοὶ ἀφοριζέσθωσε· ταῦτα δὲ μετὰ μίαν καὶ δευτέραν καὶ τρίτην παράκλησιν τοῦ Ἐπισκόπου γινέσθω.

this be after the firſt, ſecond, and third Admonition of the *Biſhop*.

Can. 39. Let the *Presbyters* and *Deacons* do nothing without the Conſent of the *Biſhop*; for it is He to whom the People of the Lord are committed, and from whom an account of their Souls will be Required.

Οἱ Πρεσβύτεροι καὶ Διάκονοι, ἄνευ γνώμης τοῦ Ἐπισκόπου μηδὲν ὅλως πραττέτωσαν· αὐτὸς γάρ ἐστιν ὁ πεπιστευμένος τὸν λαὸν τοῦ Κυρίου, καὶ ἀπ' αὐτοῦ τὴν ψυχῶν αὐτῶν λόγον ἀπαιτηθησόμενος.

Can. 41. We Ordain the *Biſhop* to have power of the Goods of the Church——And to Adminiſter to thoſe who want, by the hands of the *Presbyters* and *Deacons*.

Προσήκουσαν δὲ τὴν Ἐπίσκοπον ἐξουσίαν ἔχειν τῶν τῆς Ἐκκλησίας πραγμάτων —— καὶ τοῖς δεομένοις διὰ Πρεσβυτέρων καὶ Διακόνων ὑπηρετεῖσθαι.

Can. 55. If any *Clergy-man* ſhall Reproach his *Biſhop*, let him be Depos'd: For, *Thou ſhalt not ſpeak Evil of the Ruler of the People.*

Εἴ τις Κληρικὸς ὑβρίσει τὸν Ἐπίσκοπον, καθαιρεῖσθω. Ἄρχοντα γὰρ τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

After the *Canons* of the *Apoſtles*, I produce next a Great *Council* of 87 Biſhops held at *Carthage*, in the Year of *Chriſt*, 256, under St. *Cyprian*, Archbiſhop of that Place, which is Publiſhed in St. *Cyprian's* Works before quoted, p. 229. where he tells us,

That beſides the *Biſhops*, ther met there both *Presbyters* and *Deacons*, and great Numbers of the *Laity*.

Epiſcopi plurimi cum Presbyteris & Diaconibus, &c.

The Council of *Elberis* in *Spain*, about the Year of *Chriſt* 305. Cap. 18. and 19.

Bishops, *Presbyters*, and *Deacons* are Nam'd distinct. And c. 32. *Presbyters* and *Deacons* are forbid to give the Communion to those who had grievously offended, without the Command of the Bishop.

Episcopi, *Presbyteri*, & *Diaconi*, &c. *Non est Presbyterorum, aut Diaconorum Communionem talibus præstare debere, nisi eis jusserit Episcopus.*

c. 75. Of those who shall falsly accuse a *Bishop*, *Presbyter*, or *Deacon*.

Si quis Episcopum, Presbyterum, vel Diaconum falsis Criminibus appetierit, &c.

c. 77. It is ordained that those who are Baptiz'd by a *Deacon*, without the *Bishop* or *Presbyter*, shall afterwards be Confirm'd by the *Bishop*.

Si quis Diaconus, sine Episcopo vel Presbytero aliquos Baptizaverit; Episcopus eos per Benedictionem perficere debebit.

The Council of *Arles* in *France*, about the Year of *Christ* 309. c. 18. It is ordain'd that the *Deacons* shou'd be subject to the *Presbyters*: And c. 19.

That the *Presbyters* shou'd be subject to their *Bishop*, and do nothing without his consent.

Presbyteri sine Conscientia Episcopi nihil faciant.

A. D. 315. The Council of *Ancyra*, A. D. 315.

c. 1. and 2. Having Prohibited those *Presbyters* and *Deacons* who had, in times of Persecution, Offer'd to

Εἰ μέντοι τινὲς τῶν Ἐπισκόπων τούτοις συνέδοιεν κάματόν τινα ἢ ταπείνωσιν πραότητος, καὶ ἐθέλοιεν πλέον τι διδόναι ἢ ἀφαιρεῖν,

Idols,

Idols, from the Execution of their Office, *says*, that notwithstanding the *Bishop* may Dispence with them if he sees their Repentance sincere; for that this Power is lodg'd in the *Bishop*.

ἐπ' αὐτοῖς εἰ τὴν ἐξουσίαν.

A.D. 321. The Council of *Laodicea*, A. D. 321.

Can. 41. That no *Clergy-man* ought to Travel, without the consent of his *Bishop*.

Ὅτι οὐ δεῖ Ἱερατικὸν ἢ Κληρικὸν ἄνευ κελεύσεως Ἐπισκόπου ὁδεύειν.

Can. 56. That the *Presbyters* ought not to go into the Church, and sit in their Stales, till the *Bishop* come, and to go in with the *Bishop*.

Ὅτι οὐ δεῖ Πρεσβυτέρους πρὸ τῆς εἰσόδου τοῦ Ἐπισκόπου εἰσιέναι καὶ καθέζεσθαι ἐν τῷ βήματι, ἀλλὰ μετὰ τοῦ Ἐπισκόπου εἰσιέναι.

The First and Great Council of *Nice*, A.D. 325.

Can. 16. That if any *Presbyters* or *Deacons* leave their own Churches, they ought not to be receiv'd into another Church: And that if any shall ordain such in his Ch. as belong to another, without the consent of his proper *Bishop*, let such Ordination be void.

Πρεσβύτεροι ἢ Διάκονοι οἱ ἀναχωρήσουσι τῆς ἐκκλησίας, οὐδαμῶς δεκτοὶ ὀφείλουσιν εἶναι ἐν ἑτέρᾳ ἐκκλησίᾳ— εἰ δὲ καὶ τολμήσειέν τις ὑφαρπάσαι τὸν τῷ ἑτέρῳ διαφέροντα, καὶ χειροτονῆσαι ἐν τῇ αὐτοῦ ἐκκλησίᾳ, μὴ συγκατατιθεμένου τοῦ ἰδίου Ἐπισκόπου——— ἄκυρος ἔστω ἡ χειροτονία.

A. D. 326. The Council of *Gangra*, 326.

Can. 6 If any have private Meetings out

Εἴ τις παρὰ τὴν ἐκκλησίαν κατ' ἰδίαν ἐκκλησιά-

 of

of the Church, without their *Presbyter*, let 'em be Anathematiz'd by the Sentence of the *Bishop*.

ζει —— μὴ Συνόντος τοῦ Πρεσβυτέρου, κατὰ γνώμην τοῦ Ἐπισκόπου, ἀνάθεμα ἔστω.

Can. 7. If any will take or give of the Fruits offer'd to the Church, out of the Church, without leave of the *Bishop*, let him be *Anathema*.

Εἴ τις καρποφορίας ἐκκλησιαστικὰς ἐθέλει λαμβάνειν, ἢ διδόναι ἔξω τῆς ἐκκλησίας, παρὰ γνώμην τοῦ Ἐπισκόπου —— Ἀνάθεμα ἔστω.

A.D. 341. The Council of *Antioch*, A.D. 341.

Can. 3. If any *Presbyter* or *Deacon*, leaving his own Parish, shall go to others; and refuse to return, when his own *Bishop* shall summon him, let him be Depos'd.

Εἴ τις Πρεσβύτερος ἢ Διάκονος καταλειπὼν τοῦ ἑαυτοῦ Παροικίαν, εἰς ἑτέραν ἀπέλθῃ, εἰ μάλιστα καλοῦντι τῷ Ἐπισκόπῳ τῷ ἰδίῳ ἐπανελθεῖν εἰς τὴν Παροικίαν τὴν ἑαυτοῦ καὶ παραινοῦντι μὴ ὑπακούει —— παντελῶς αὐτὸν καθαιρεῖσθαι τῆς λειτουργίας.

Can. 4. If any *Bishop* being Depos'd by a *Synod*, or a *Presbyter* or *Deacon* being Depos'd by his own proper *Bishop*, shall presume to exercise his Function, let no room be left them, either for Restauration or Apology.

Εἴ τις Ἐπίσκοπος ὑπὸ Συνόδου καθαιρεθεὶς, ἢ Πρεσβύτερος ἢ Διάκονος ὑπὸ τοῦ ἰδίου Ἐπισκόπου, τολμήσειέν τι πρᾶξαι τῆς λειτουργίας, μηδ' ἀποκαταστάσεως, μηδ' ἀπολογίας χώραν ἔχειν.

Can. 5. If any *Presbyter* or *Deacon*, despising his own *Bishop*,

Εἴ τις Πρεσβύτερος ἢ Διάκονος καταφρονήσας τοῦ Ἐπισκόπου τοῦ ἰδίου, ἀφώρισεν

shall

ſhall ſeparate himſelf from the Church, and gather a Congregation of his own, and ſet up a different Altar; and ſhall refuſe to ſubmit himſelf to his *Biſhop*, calling him the firſt and ſecond time, let him be abſolutely Depos'd.

ἑαυτὸν τῆς Ἐκκλησίας, καὶ ἰδίᾳ Συνήγαγε, καὶ Θυσιαστήριον ἔπηξε, καὶ τῷ Ἐπισκόπῳ πρῶτον καὶ δεύτερον καλοῦντι ἀπειθοίη, τοῦτον καθαιρεῖσθαι παντελῶς.

Can. 12. If any *Presbyter* or *Deacon*, being Depos'd by his own proper *Biſhop*, or a *Biſhop* by the *Synod*, dare Appeal to the *King*, ſeeing his Appeal lies to a greater *Synod* of more *Biſhops*, where he is to expect the Examination of his Cauſe, and to referr the Deciſion to them: But if, making light of theſe, he trouble the *King* with it, ſuch an one is worthy of no Pardon, nor ought to be admitted to make any ſort of Apology, or to have hopes of his being ever Reſtor'd any more.

Εἴ τις ὑπὸ τοῦ ἰδίου Ἐπισκόπου καθαιρεθεὶς Πρεσβύτερος ἢ Διάκονος, ἢ καὶ Ἐπίσκοπος ὑπὸ Συνόδου, ὀχλῆσαι τολμήσειε τὰς Βασιλικὰς ἀκοὰς, δέον ἐπὶ μείζονα Ἐπισκόπων Σύνοδον τρέπεσθαι, καὶ ἀνομίζει δίκαια ἔχειν προσαναφέρειν πλείοσιν Ἐπισκόποις, καὶ τὴν παρ' αὐτῶν ἐξέτασίν τε καὶ ἐπίκρισιν ἐκδέχεσθαι· εἰ δὲ τούτων ὀλιγωρήσας ἐνοχλήσειεν τῷ Βασιλεῖ, καὶ τοῦτον μηδὲ μιᾶς Συγγνώμης ἀξιοῦσθαι, μηδὲ χώραν ἀπολογίας ἔχειν, μηδὲ ἐλπίδα μελλούσης ἀποκαταστάσεως προσδοκᾶν.

Can. 22. That a *Biſhop* ought not to Ordain *Presbyters* or *Deacons* in another *Biſhop*'s Dioceſs, without his leave.

Ἐπίσκοπον μὴ καθιστᾶν Πρεσβύτερον ἢ Διάκονον εἰς τόπους ἑτέρῳ Ἐπισκόπῳ ὑποκειμένους, εἰ μὴ ἄρα μετὰ γνώμης τοῦ οἰκείου τῆς χώρας Ἐπισκόπου.

In

In the Council of *Carthage*, A. D. 348.

C. xi. The Case is put where a *Deacon* being accus'd, shall be Try'd by *three* Neighbouring *Bishops*, a *Presbyter* by *six*, and a *Bishop* by *twelve*.

A tribus vicinis Episcopis, si Diaconus est arguatur; si Presbyter, à sex, si Episcopus à duodecim Consacerdotibus audiatur.

The second *Oecumenical Council* of *Constantinople*, A. D. 381.

Can. 6. Ranks those with *Hereticks*, who, tho' they profess the true Faith, yet run into *Schism*, and gather Congregations apart from, and in opposition to our Canonical *Bishops*.

Αἱρετικοὺς δὲ λέγομεν, τούς τε πάλαι τῆς ἐκκλησίας ἀποκηρυχθέντας —— πρὸς δὲ τούτοις καὶ τοὺς τὴν πίστιν μὲν τὴν ὑγιῆ προσποιουμένους ὁμολογεῖν, ἀποσχισθέντας δὲ καὶ ἀντισυνάγοντας τοῖς κανονικοῖς ἡμῶν Ἐπισκόποις.

The Council of *Carthage*, A. D. 419.

Can. 3. Mentions the three distinct *Orders* of *Bishop*, *Presbyter*, and *Deacon*; and compares them to the *High-Priest*, *Priests*, and *Levites*.

Τοὺς τρεῖς βαθμοὺς —— φημὶ δὲ Ἐπισκόπους, Πρεσβυτέρους, καὶ Διακόνους, ὡς πρέπει ὁσίοις Ἐπισκόποις, καὶ Ἱερεῦσι Θεοῦ, καὶ Λευίταις.

In the same manner they are as distinctly mention'd,

Can. 4. *Bishop*, *Presbyter* and *Deacon*; and their Powers distinct.

Ἐπίσκοπος, Πρεσβύτερος, καὶ Διάκονος.

For,

Can. 6. It is declar'd not to be lawful for *Presbyters* to *Consecrate Churches*, or Reconcile *Penitents*; but if any be in great Danger, and desirous to be Reconcil'd in the absence of the *Bishop*.

The

The *Presbyter* ought to consult *the Bishop*, and receive his Orders in it, as is declar'd in the 7. *Can.*

Ὀφείλει οἰκόθεν ὁ Πρεσβύτερος ἐρωτῆσαι τὸν Ἐπίσκοπον.

Can. 10. If any *Presbyter*, being puff'd up with Pride, shall make a *Schism* against his own proper *Bishop*, let him be *Anathema.*

Ἐάν τις Πρεσβύτερος τῷ ἰδίῳ Ἐπισκόπῳ φυσιωθεὶς σχίσμα ποιήσῃ, Ἀνάθεμα ἔστω.

Can. 11. Gives leave to a *Presbyter*, who is Condemn'd by his *Bishop*, to Appeal to the Neighbouring *Bishops*; but if, without this, he flies off, and makes a *Schism* from his *Bishop*, it confirms the *Anathema* upon him.

Can. 12. Orders what is before Recited out of *Can.* xi. of the Council of *Carthage.*

That a *Bishop* who is Accus'd shall be try'd by *twelve Bishops*, if more may not be had; a *Presbyter* by *six Bishops*, with his own *Bishop*; and a *Deacon* by *three.*

Ἐπίσκοπος ὑπὸ δώδεκα Ἐπισκόπων ἀκουσθῇ, καὶ ὁ Πρεσβύτερος ὑπὸ ἓξ Ἐπισκόπων, καὶ τοῦ ἰδίου, ὁ Διάκονος ὑπὸ τριῶν.

Can. 14. Orders that in *Tripoli*, because of the smaller number of *Bishops* in those Parts, a *Presbyter* shall be judg'd by *Five Bishops*, and a *Deacon* by *Three*, his own proper *Bishop* Presiding.

Ὁ Πρεσβύτερος ὀκνῶν ὑπὸ πέντε ἀκούεσθαι Ἐπισκόπων, καὶ Διάκονος ὑπὸ τριῶν, τοῦ ἰδίου αὐτοῦ Ἐπισκόπου προκαθημένου.

Can. 46. That a *Presbyter* shall not Reconcile a Penitent, without the knowledg of the *Bishop*; unless

Πρεσβύτερος περὶ γνώμης τοῦ Ἐπισκόπου μὴ καταλλάσσῃ μετανοοῦντα· εἰ μὴ ἐν ἀνάγκῃ ζωοθέσης

upon

upon neceſſity in the abſence of the *Biſhop*.

ἐν τῇ ἀπουσίᾳ τοῦ Ἐπισκόπου.

Can. 59. That one *Biſhop* may ordain many *Presbyters*; but that it was hard to find a *Presbyter* who was fit to be made a *Biſhop*.

Δεῖ μίαν ὑπὸ ἑνὸς Ἐπισκόπου πολλοὺς χειροτονεῖν Πρεσβύτερους· Πρεσβύτερος δὲ ὁ εἰς Ἐπισκοπὴν ὁπωσδήποτε συγχρίνων εὐεύρεσίαν.

Can. 65. That a *Clergy man*, being Condemned by the *Biſhops*, cannot be deliver'd by that *Church* to which he did belong or by any Man whatſoever.

Κληρικὸν τῶν ὑπὸ Ἐπισκόπων κείσει καταδικασθέντα, μὴ ἐξεῖναι τὸν αὐτὸν ὕστερον παρὰ τῆς ἐκκλησίας, ἧς ὑπῆρχεν, εἴτε ἀπὸ οἱασδήποτε Ἀνθρώπου διεκδικεῖσθαι ποινῆς.

Can. 126. That *Presbyters* and *Deacons* may Appeal from their own *Biſhop* to the Neighbouring *Biſhops*, choſen by conſent of their own *Biſhop*, and from them to the *Primate* or *Provincial Synod*; but not to any *Transmarine* or *Forreign* Juriſdiction, under pain of Excommunication.

Πρεσβύτεροι, καὶ Διάκονοι, ἐν οἷς ἔχωσιν αἰτίαις, ἐὰν δόξῃ τῷ ἰδίῳ τοῦ Ἐπισκόπου μέμφεσθαι, οἱ γειτνιῶντες Ἐπίσκοποι τούτων ἀκροάσονται, καὶ τὰ μεταξὺ τούτων πραττόμενα οἱ παρ' αὐτοῦ καὶ Συναίνεσιν τοῦ ἰδίου αὐτοῦ Ἐπισκόπου θεσπιζόμενοι· ἐὰν δὲ καὶ ἀπ' αὐτοῦ· ἐκκαλέσασθαι δύνωνται, μὴ ἐκκαλέσωνται, εἰ μὴ ἐπὶ τὰς τῆς Ἀφρικῆς Συνόδους, ἢ ἐπὶ τὸν Πρωτεύοντα τοῦ ἰδίου αὐτοῦ ἐπαρχίου. ἐπὶ δὲ τὰ πέραν τῆς θαλάσσης ὁ βουλόμενος ἐκκαλεῖσθαι, ἀπὸ μηδενὸς ἐν Ἀφρικῇ δεχθήτω εἰς κοινωνίαν.

The

The Council of *Chalcedon*, being the Fourth General Council *A. D*, 451.

Can. 9. If any *Clergy-man* have a Cause of complaint against another *Clergy man*, let him not leave his own proper *Bishop*, and have Recourse to the *Secular* Courts--Whoever does otherwise shall be put under the Canonical Censures.

Εἴ τις κληρικὸς πρὸς κληρικὸν πρᾶγμα ἔχοι, μὴ ἐγκαταλιμπανέτω τὸν οἰκεῖον Ἐπίσκοπον, καὶ ἐπὶ κοσμικὰ δικαστήρια μὴ κατατρεχέτω —— εἰ δέ τις παρὰ ταῦτα ποιήσοι, Κανονικοῖς ἐπιτιμίοις ὑποκείσθω.

Can. 13. That a Forreign *Clergy-man*, and not known shall not officiate in another City, without Commendatory Letters from his own *Bishop*.

Ξένους κληρικοὺς καὶ ἀγνώστους ἐν ἑτέρᾳ πόλει, δίχα Συστατικῶν γραμμάτων τοῦ ἰδίου Ἐπισκόπου μηδόλως μηδαμοῦ λειτουργεῖν.

Can. 18. If any of the *Clergy* shall be found Conspiring, or Joyning in *Fraternities* or Contriving any thing against the *Bishops*, they shall fall from their own Degree.

Εἴ τινες τοίνυν Κληρικοὶ ἢ Μονάζοντες εὑρεθεῖεν ἢ Συνομνύμενοι ἢ φρατριάζοντες, ἢ κατασκευὰς τυρεύοντες Ἐπισκόποις, ἢ Συγκληρικοῖς, ἐκπιπτέτωσε πάντη τοῦ οἰκείου βαθμοῦ.

Can. 29. To reduce a *Bishop* to the Degree of a *Presbyter*, is *Sacrilege*.

Ἐπίσκοπον εἰς Πρεσβυτέρου βαθμὸν φέρειν Ἱεροσυλία ἐστίν.

These Authorities are so plain and full as to prevent any Application, or Multiplying of further Quotations, which might easily be done: For, if these can be answer'd, so may all that can possibly be produc'd, or framed in words.

And

And ther is no Remedy left to the *Presbyterians*, and other Dissenters from *Episcopacy*, but to deny all these by whole-sale, to throw off all *Antiquity*, as well the first Ages of Christianity, even that wherein the *Apostles* themselves Liv'd and Taught, as all since; and to stand upon a New Foundation of their own Invention.

But this only shews the Desperateness of their Cause; and the Impregnable Bulwork of *Episcopacy*; which (I must say it) stands upon so *Many*, *Clear*, and *Authentick Evidences*, as can never be overthrown, but by such *Topicks* as must render *Christianity* it self Precarious.

And if from the *Etymology* of the Words *Bishop* and *Presbyter*, any Argument can be drawn (against all the Authorities Produc'd) to prove them the same, we may, by this way of Reasoning, prove *Cyrus* to be *Christ*, for so he is call'd, *Isa.* xlv. 1.

Or if the *Presbyterians* will have their *Moderator* to be a *Bishop*, we will not Quarrel with them about a word. Let us then have a *Moderator*, such as the *Bishops* before describ'd, *viz.* A *Moderator*, as a standing Officer, during *Life*, to whom all the *Presbyters* are to be obedient as to *Christ*, *i. e.* to the *Moderator*, as Representing the Person of *Christ*: That nothing be done in the *Church* without Him: That He be understood as the *Principle* of *Unity* in His *Church*; so that, they who unjustly break off from his *Communion*, are thereby in a *Schism*: That he shew his *Succession*, by Regular Ordination, convey'd down from the *Apostles*. In short, that He have all that *Character* and *Authority*,

thority, which we see to have been Recogniz'd in the *Bishops*, in the very Age of the *Apostles*, and all the succeeding Ages of *Christianity*; and then call Him *Moderator*, *Superintendent*, or *Bishop*: For, the Contest is not about the *Name*, but the *Thing*.

And if we go only upon the *Etymology* of the *Word*, how shall we prove *Presbyters* to be an *Order* in the *Church*, more than *Bishops*? as *Athanasius* said to *Dracontius* of those who persuaded him not to accept of a *Bishoprick*.

Why do they perswade you not to be a Bishop, when they themselves will have Presbyters?

Διά τι συμβουλεύουσί σοι μὴ ἀντιλαμβάνεσθαί σε τῆς Ἐπισκοπῆς, αὐτοὶ θέλοντες ἔχειν Πρεσβυτέρους;

I will end this Head, with the Advice of that great *Father* to this same *Dracontius*.

If the Government of the Churches do not please you; and that you think the Office of a *Bishop* has no Reward, thereby making your self a Despiser of our *Saviour*, who did Institute it; I beseech you surmise not any such things as these, nor do you Entertain any who advise such things; for that is not worthy of *Dracontius*: For what things the Lord did Institute by his *Apo-*

Εἰ δὲ τῶν Ἐκκλησιῶν ἡ Διάταξις οὐκ ἀρέσκει σοι, οὐδὲ νομίζεις τὸ τῆς Ἐπισκοπῆς λειτούργημα μισθὸν ἔχειν, ἀλλὰ καταφρονεῖν, τοῦ ταῦτα διαταξαμένου Σωτῆρος πεποίηκας σαυτὸν, παρακαλῶ, μὴ τοιαῦτα λογίζου, μηδὲ ἀνέχου τῶν ταῦτα συμβουλεύοντων. οὐ γὰρ ἄξια Δρακοντίου ταῦτα. ἃ γὰρ ὁ Κύριος διὰ τῶν Ἀποστόλων τετύπωκε, ταῦτα καλὰ καὶ βέβαια μένει.

Athanas. Epist. ad *Dracont.*

stles,

ſtles, thoſe things remain both good and ſure.

II. Having thus Explain'd thoſe Texts of *Scripture* which ſpeak of *Epiſcopacy*, by the Concurrent ſenſe of thoſe who liv'd with the *Apoſtles*, and were taught the Faith from their Mouths; who liv'd zealous *Confeſſors*, and dy'd glorious *Martyrs* of *Chriſt*; and who Succeeded the *Apoſtles* in thoſe very *Churches* where themſelves had ſat *Biſhops*: And having deduc'd their Teſtimonies, and of thoſe who Succeeded them down for Four Hundred and Fifty Years after *Chriſt* (from which time, ther is no doubt rais'd againſt the Univerſal Reception of *Epiſcopacy*) and this not only from their *Writings* apart, but by their *Canons* and *Laws*, when Aſſembl'd together in *Council*; which one wou'd think ſufficient Evidence, againſt none at all on the other ſide, that is, for the *Succeſſion* of *Churches* in the *Presbyterian* Form, of which no one Inſtance can be given, ſo much as of any one *Church* in the *World* ſo Deduc'd, not only from the days of the *Apoſtles* (as is ſhewn for *Epiſcopacy*) but before *Calvin*, and thoſe who *Reform'd* with him, about 160 Years laſt paſt: I ſay, tho' what is done is ſufficient to ſatisfie any *Indifferent* and *Unbyaſs'd* Judgment, yet ther is one *Topick* yet behind, which, with our *Diſſenters*, weighs more than all *Fathers* and *Councils*; and that is, the late *Reformation*, from whence ſome Date their very *Chriſtianity*. And if even by this too *Epiſcopacy* ſhou'd be *Witneſſed* and *Approv'd*, then is ther nothing at all in the World left to the Oppoſers of *Epiſcopacy*, nothing of *Antiquity*, *Precedent*, or

or any *Authority* but their own *Wilful Will* a-gainſt all *Ages* of the whole *Catholick Church*, even that of the *Reformation* as well as all the Reſt.

Let us then Examine. Firſt, for the *Church* of *England*, that is thrown off clearly by ou-r *Diſſenters*, for that was *Reform'd* under *Epiſcopacy*, and continues ſo to this day.

And as to our Neighbour Nation of *Scotland*, where the *Presbyterians* do boaſt that the *Refor mation* was made by *Presbyters*; that is moſt *Clearly* and *Authentically* Confuted by a Late Learned and worthy Author (already mention'd) in his *Fundamental Charter of Presbytery*, Prin-ted 1695. ſo as to ſtop the Mouths of the moſt Perverſe, who will not be Perſuaded tho' they are Perſuaded.

Go we then abroad, and ſee the ſtate of the *Reformed* Churches there.

The *Lutherans* are all cut off, as the Church of *England*; for they ſtill Retain *Epiſcopacy*, as in *Denmark*, *Sweden*, &c.

Ther remains now only the *Calviniſts*. Here it is the *Presbyterians* ſet up their Reſt! This is their ſtrong *Foundation*!

And this will fail them as much as all the o-ther: For, be it known unto them (however they will receive it) that *Calvin* himſelf, and *Beza*, and the reſt of the Learned *Reformers* of their Part, did give their Teſtimony for *Epiſ-copacy* as much as any. They counted it a moſt unjuſt *Reproach* upon them, to think that they condemn'd *Epiſcopacy*; which they ſay they did not throw off, but cou'd not have it there, in *Geneva*, without coming under the

Papal Hierarchy: They highly *Applauded* and *Congratulated* the *Episcopal Hierarchy* of the *Church* of *England*, as in their several Letters to Q. *Elizabeth*, to the *Arch-Bishop* of *Canterbury*, and others of our *English Bishops*: They Pray'd heartily to God for the Continuance and Preservation of it: Bemoan'd their own unhappy Circumstances, that they cou'd not have the like, because they had no *Magistrate* to Protect them; and wished for *Episcopacy* in their *Churches*, the want of which they own'd as a great *Defect*; but call'd it their *Misfortune* rather than their *Fault*. As the Learned of the *French Hugonots* have likewise pleaded on their Behalf.

As for their *Excuse*. I do not now meddle with it, for I think it was not a good one. They might have had *Bishops* from other Places, tho' ther were none among themselves, but those who were *Popish*: And they might as well have had *Biskops* as *Presbyters*, without the Countenance of the *Civil Magistrate*. It might have rais'd a greater *Persecution* against them; but that is nothing as to the *Truth* of the thing. And if they thought it a *Truth*, they ought to have *suffer'd* for it.

But whatever becomes of their *Excuse*, here it is plain, that they gave their *Suffrage* for *Episcopacy*; which who so pleases may see at large in Dr. *Durel's View of the Government and Worship in the Reformed Churches beyond the Seas*, (who was himself one of them) Printed 1662.

So that our Modern *Presbyterians* have departed from *Calvin* as well as from *Luther*, in their Abhorrence of *Episcopacy*, from all the

Christian

Christian World, in all Ages; and particularly from all our late *Reformers*, both of one sort and other.

Calvin wou'd have *Anathematiz'd* all of them, had he liv'd in our times. He say's ther were none such to be found in his time, who oppos'd the *Episcopal Hierarchy*, but only the *Papal*, which Aspir'd to an *Universal Supremacy* in the *See* of *Rome* over the whole *Catholick Church*, which is the *Prerogative* of *Christ* alone. But, says he,

If they wou'd give us such a *Hierarchy*, in which the *Bishops* shou'd so Excell, as that they did not refuse to be subject to *Christ*, and to depend upon Him, as their *only* Head, and refer all to Him; then I will confess that they are worthy of all *Anathema*, if any such shall be found, who will not Reverence it, and submit themselves to it, with the utmost Obedience.

Talem si nobis Hierarchiam exhibeant, in qua sic emineant Episcopi, *ut Christo subesse non Recusent, & ab Illo tanquam unico Capite pendeant, & ad Ipsum referantur*, &c. *Tum vero nullo non Anathemate dignos fatear si qui erunt qui non Eam Revereantur, summaque Obedientia observent.* Calvin. *De necessitat. Eccles. Reformand.*

See, he says, *si qui erunt*, if ther shall be any such which supposes that he knew none such; and that he own'd none such amongst his *Reformers*: And that if ever any such shou'd arise, he thought ther were no *Anathemas* which they did not deserve, who shou'd refuse to submit to the *Episcopal Hierarchy*, without such an *Uni-*

verſal Head, as Excludes *Chriſt* from being the *only* Univerſal *Head*; for if ther be *another*, (tho *ſubſtitute*) He is not *only*. Thus He is called the *Chief Biſhop*, but never the *only Biſhop*, becauſe ther are others deputed under him. But He calls no *Biſhop* the *Univerſal Biſhop*, or *Head* of the *Catholick Church*, becauſe He has appointed no *Subſtitute* in that *ſupreme* Office; as not of *Univerſal King*, ſo neither of *Univerſal Biſhop*.

And *Beza* ſuppoſes as Poſitively as *Calvin* had done, that ther were none who did oppoſe the *Epiſcopal Hierarchy* without ſuch an *Univerſal Head* now upon Earth; or that oppos'd the *Order* of *Epiſcopacy*; and condemns them as *Madmen*, if any ſuch cou'd be found. For thus ſays he,

If ther be any (which you ſhall hardly perſwade me to believe) who reject the whole Order of *Epiſcopacy*; God forbid that any Man, in his wits, ſhou'd aſſent to the *Madneſs* of ſuch Men.

Si qui ſunt autem (quod ſane mihi non facile perſuaſeris) qui omnem Epiſcoporum ordinem Rejiciant, abſit ut quiſquam ſatis ſanæ mentis furoribus illorum aſſentiatur Beza ad Tract. de Miniſt. Ev. Grad. ab Hadrian. Saray. Belga Editam. c. 1.

And particularly as to the *Church* of *England*, and her *Hierarchy* of *Archbiſhops* and *Biſhops*, he ſays, that he never meant to oppugne any thing of that; but calls it a *ſingular Bleſſing of God*; and *wiſhes that ſhe may ever enjoy it.*

Fruatur ſane iſta ſingulari Dei beneficentia, quæ utinam ſit illi Perpetua. Ibid. *c.* 18.

So

So that our Modern *Presbyterians* are disarm'd of the Precedent of *Calvin*, *Beza*, and all the *Reformers* abroad; by whose Sentence they are *Anathematized*, and counted as *Mad-men*.

Here then, let us consider and beware of the Fatal Progress of *Error*! *Calvin* and the *Reformers* with him, set up *Presbyterian* Government, as they pretended, by *Necessity*; but still kept up and Profes'd the highest Regard to the *Episcopal Character* and *Authority*: But those who pretend to follow their Example, have utterly Abdicated the whole *Order* of *Episcopacy*, as *Anti-Christian* and an *Insupportable Grievance*! While, at the same time, they wou'd seem to pay the greatest Reverence to these *Reformers*; and much more to the *Authority* of the *First* and *Purest* Ages of *Christianity*; whose *Fathers* and *Councils* spoke all the *High* things, before Quoted, in behalf of *Episcopacy*; far beyond the *Language* of our later *Apologists* for that *Hierarchy*; or what durst now be Repeated, except from such *unquestionable Authority*.

In this they imitate the hardness of the *Jews*, who Built the *Sepulchers* of those *Prophets*, whom their *Fathers* slew; while, at the same time, they Adher'd to, and out-did the Wickedness of their *Fathers*, in Persecuting the *Successors* of those *Prophets*.

FINIS.

ADVERTISEMENT.

WHereas I have plac'd the *Apoſtolical Canons* in the Front of the *Councils* before Quoted, I thought fit (to prevent needleſs Cavil) to give this Advertiſement, that I do not contend, they were made by the *Apoſtles* themſelves; but by the Holy *Fathers* of the *Church*, about the end of the *Second* and beginning of the *Third Century*, as a *Summary* of that *Diſcipline*, which had been tranſmitted to them, by Un-interrupted Tradition, from the *Apoſtles*; whence they have juſtly obtain'd the Name of *The Apoſtolical Canons*; and, as ſuch, have been Received and Reverenc'd in the ſucceeding Ages of Chriſtianity.

The *Councils* Quoted after theſe *Canons*, bear their Proper Dates; and ther can be no Conteſt about them.

And what is Quoted of St. *Ignatius* and the other *Fathers*, is from the moſt Uncontroverted Parts of their Works, to obviate the Objection of *Interpolations*, and *Additions*, by the Noiſe of which our Adverſaries endeavour to throw off, or enervate their whole Authority; and quite to diſarm us of all that *Light* which we have from the *Primitive Ages* of the *Church*; becauſe it makes all againſt them. Though they fail not to Quote the *Fathers* on their ſide, whenſoever they can Screw them to give the leaſt ſeeming Countenance to their *Novelties* and *Errors*: Yet *Boldly* Reject them All, when brought in Evidence againſt them, and that they can no otherwiſe ſtruggle from under the weight of their Authority.

Pri-

Primitive Hereſie

REVIVED,

IN

The Faith and Practice

Of the PEOPLE Called

QUAKERS:

Wherein is ſhewn, in *Seven* Particulars, That the *Principal* and moſt *Characteriſtick* Errors of the QUAKERS, were *Broached* and *Condemned*, in the Days of the *Apoſtles*, and the firſt 150 Years after *Chriſt*.

To which is added,

A Friendly Expoſtulation with *W. Penn*, upon Account of his *Primitive Chriſtianity*, lately Publiſhed,

---

By the Author of *The Snake in the Graſs*.

LONDON,

Printed by *W. R.* for *C. Brome* at the *Gun* at the *Weſt-end* of St. *Pauls*. *W. Keblewhite* at the *Swan* in St. *Paul's Church-yard*; and *G. Strahan* at the *Golden-Ball* over againſt the *Royal Exchange*, 1700.

THE

CONTENTS

The Seven *Errors*, wherein the *Quakers* are Compar'd with the Ancient *Hereticks*.

I. *Their Denyal of the* Incarnation *of* Christ, *that is, of the* Hypoſtatical, *or* Perſonal *Union of the* Divine *and* Humane *Natures, in his being made* Fleſh.

II. *Their Denyal of the Truth and Realty of his* Death *and* Sufferings.

III. *Their Denyal of the* Reſurrection *and Future* Judgment.

IV. *Their Abſtaining from the* Sacraments *and* Prayers *of the* Church.

V. *Their forbidding to* Marry, *and preaching up of* Fornication.

VI. *Their Contempt of* Magiſtracy *and* Government.

VII. *Their Stiffneſs in not taking off their* Hats, *or giving Men their* Civil *Titles.*

The

The CONTENTS.

The Conclusion.

Wherein, 1. *The* Quakers *are Invited to view their* Errors *in those* Primitive Heresies.

2. *Their Complaint of being* Mis-represented.

3. *Their* Modern Representation *of their* Principles; *leaves not* Difference *enough betwixt us, to Justifie their* Separation: *Whence an Invitation to them to Return.*

The Friendly Expostulation, Concerning,

1. *Mr.* Penn's *Notion of the* Light within.

2. *This not sufficient to Justifie his* Separation.

3. *For he owns that we are of one* Religion.

4. *His Exposition of* Justification *in his* Primitive Christianity *most* Orthodox, *and agreeing exactly with us. And his whole* ix. Chapt. *of the* Inward *or* Spiritual *Appearance of* Christ *in the* Soul.

Some Objections *of his solv'd, so far as not to be any Justifiable Causes of a* Separation, *as Concerning*,

1. Forms *of* Prayer.

2. *The* Spirituality *of the* Ministry.

3. *Their being* Witnesses *of* Christ.

4. *Their Receiving* Hire (*as he calls it*) *for their* Preaching.

5. *Tythes.*

6. *Swearing.*

7. *War.*

8. *Holy-Days.* Pri-

Primitive Hereſie *Reviv'd*, &c.

IN my Diſcourſe of *Baptiſm*, I promis'd ſomething upon this Subject, in hopes that the *Quakers*, ſeeing the *Original* of their *Errors*, may bethink themſelves, and Return from whence they have Fallen.

And particularly, as to *Baptiſm*, that I might confirm my Expoſitions of the H. *Scriptures*, with the Concurrent Teſtimony of the H. *Fathers*, who were *Co-temporarys* with the *Apoſtles*, and learn'd the *Faith* from their mouths; and thoſe who immediately followed them, to 150 Years after *Chriſt*. Though we have very little Remaining of the Writings of the *Fathers* in that early Age. Yet I would deſcend no lower (where I might have had *Clouds* of *Witneſſes*) to avoid a Groundleſs *Cavil*, which the *Quakers* have learn'd from our Elder *Diſſenters*, to Run down the *Primitive Church*, by whole-ſale, becauſe it was ſo Full of *Biſhops*, and, in all the Pretences of their *Schiſm*, went ſo Directly contrary to them. But the *Fathers* of the *Firſt* Age, that next to the *Apoſtles*, and of which the *Apoſtles* were a Part, tho' as much *Biſhops*, and as much againſt them as thoſe following, yet for *Decency* ſake, they Pretend to *Reverence*, leſt

leſt in throwing them off, they ſhould ſeem to throw off the *Apoſtles* with them, from whom they could not be parted.

And becauſe, even in this *firſt* Un-converted Age, we have Proofs ſufficient, I would avoid Needleſs Diſputes, and Argue from *Topicks* that are allowed on all hands.

The Greateſt Part of the following Diſcourſe was wrote at the time with the *Diſcourſe of Baptiſm*, and Intended to have been Annex'd to it, but being Prevented at that time, it has ſince been neglected. Till I was ſtirr'd up afreſh by a Book lately Publiſhed (though ſaid to be Printed in 1696.) Intituled, [*Primitive Chriſtianity Reviv'd in the Faith and Practice of the People called Quakers.*] This came Directly to my Subject, therefore I have Examin'd it thorowly, and leave the Reader to Judge, whether the *Primitive Chriſtianity* or *Hereſie* does belong moſt to them: At leaſt, whether it did, before the late *Repreſentations* of *Quakeriſm*, which have given it quite another *Turn* and *Face* than it ever had before. Such a *Turn*, as has left nothing on their ſide, whereby to juſtifie their *Schiſm*. And therefore we hope that their *Converſion* is nigh; or if already *Converted*, their Full *Reconciliation* to the *Church*. That the Preſent *Quakers*, chiefly the Valuable Mr. *Penn*, may have the Honour, and the Happineſs to Heal up that *Breach*, which now for 48 Years has ſo Miſerably *Torn* and *Divided* this once moſt *Chriſtian* and Renowned *Church* of *England*.

In this following Diſcourſe, I will not take up the Reader's time to Prove the ſeveral Poſitions

ſitions which I name upon the *Quakers*; only Briefly Recite them, and Refer to the Places in *The Snake in the Graſs*, and *Satan Diſ-Rob'd*, where they are prov'd at large. And to Repeat them Here, would ſwell this to an unreaſonable Bulk. And this being intended in the Nature of a *Supplement* to theſe, it would be Needleſs. The proper Buſineſs of this, is, to Compare the *Quaker-Hereſies* with thoſe of the firſt 150 Years of *Chriſtianity*.

Where I Quote *The Snake*, the Reader is deſired to take notice, that it is the *Second Edition*.

And now to our Task. The *Seven* Particulars wherein the *Quakers* have, if not copy'd after, at leaſt Jump'd with the Condemn'd *Hereticks* before mention'd.

I. The *Firſt* is, as to their Denyal of the *Incarnation* of *Chriſt*. They confeſs that *Chriſt* or *The Word* took *Fleſh*; that is, That He *Aſſum'd* or *Dwelt* in an *Human Body*, *i. e.* the *Body* of that Man *Jeſus*; who was therefore called *Chriſt*, becauſe that *Chriſt* or the *Word* Dwelt in Him. And for the ſame Reaſon, they take the Name of *Chriſt* to themſelves; and ſay that it belongs to every one of the *Members* as well as unto the Head, *i. e.* as well as to that Man *Jeſus*, who was Principally and chiefly called *The Chriſt*, becauſe that *Chriſt* Dwelt in Him, or did *Inſpire* Him in a Greater *Meaſure* than other Men. But they *Utterly Deny* that the Man *Jeſus* was Properly the *Son* of *God*. In a large Senſe, every *Chriſtian* may be call'd a *Son* of *God*; and ſo, and no otherwiſe, they allow *Jeſus* to be the *Son* of *God*. But that He

was

was Properly the Son of God, we utterly Deny,--- says their *ſerious Apology*, p. 146. which was Printed 1671. See this Proved at large in *The Snake in the Graſs*, Sect. x.

Now I Proceed to ſhew, That this *Hereſie* was *Broach'd* and *Condemn'd* in the Days of the *Apoſtles*. This is it which St. *John* Reprehends, 1 *Joh.* iv. 3. *Every Spirit that confeſſeth not that Jeſus Chriſt is come in the Fleſh*, &c. or as *Socrates* (Hiſt. Eccl. l. 7. c. 32.) tells us it was wrote in the Ancient Copys, *Every Spirit which ſeparateth Jeſus from God, is not of God.* And he obſerves that this Text, and other Parts of this *Epiſtle* were alter'd by thoſe who would ſeparate the *Divinity* of *Chriſt* from His *Humanity*. Tho' as it now ſtands in our Copys, it means the ſame thing; for he that denys *Chriſt* to have been *made* Fleſh, only ſays that he took it upon Him for a *Cloak* or a *Veil*, as *Angels* aſſume *Bodys* when they appear in them: He denys *Chriſt's* coming in the *Fleſh*, ſo as to become *Truly* and *Really* a *Man*; he takes away the *Humanity* of *Chriſt*, and ſo ſeparates *Jeſus* from *God*: Which, in the ſenſe of this *Text*, is to Deny His *coming in the Fleſh*. St. *Policarp*, in his *Epiſt.* to the *Philippians*, n. 7. Diſputes againſt theſe *Anti-Chriſts*, in the words of his *Maſter* St. *John* whoſe *Diſciple* he was, πᾶς γὰρ (*ſays he*) ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, Ἀντίχριστός ἐστι. *i. e. Whoſoever does not confeſs that Jeſus Chriſt is come in the Fleſh, is an Anti-Chriſt.*

II. The *Second* point is the *Quakers* Denyal of the *Truth* and *Reality* of the *Death* and *Sufferings* of *Chriſt*. This is Conſequential to the former

former *Hereſie*; for if *Chriſt* took not the *Body* of *Jeſus* into his own *Perſon*, but only dwelt in the *Body* of another Man, as he dwells in his *Saints*; if *Chriſt* and *Jeſus* are two *Perſons*; if the *Body* of *Jeſus* was only a *Veil* or *Garment* for *Chriſt* to ſhrowd himſelf in, as the *Quakers* ſpeak; then tho' *Jeſus* ſuffer'd, yet *Chriſt* could not; and the *Sufferings* of *Chriſt* were but in *Appearance* and *ſhew*, as if a Man's *Cloak* or *Garment* only were *Crucify'd*.

What are then thoſe *Sufferings* of *Chriſt*, which the *Quakers* do own as *Meritorius* in the ſight of *God*, for the *Atonement* of our *ſins*; Why, an *Allegorical Suffering*, *Death*, and *ſhedding* of the *Blood* of their *Light within*; which they call *Chriſt*; of which *Jeſus*, or the outward *Chriſt*, they ſay was but a *Type*; and that his *Sufferings* were only an *Hiſtorical* Tranſaction of the greater *Myſterie* of the *Sufferings* and *Atonement* perform'd by their *Light within*, as I have fully ſhewn in *The Snake in the Graſs*, Sect. x. p. 127. and *Satan Diſ-Rob'd*, Sect. xii. p. 11.

But now I am to ſhew, That the *Devil* had *Broached* theſe *Hereſies*, againſt the *Truth* of the *Incarnation* of *Chriſt*, and conſequently againſt the *Reality* of his *Death* and *Sufferings*, within the firſt 150 Years after *Chriſt*: and that they were then Condemned by the Holy *Fathers* of the *Church*.

Ignatius that Glorious *Martyr* of *Chriſt*, Biſhop of *Antioch*, who flouriſh'd about the Year 70 after the Birth of *Chriſt*, and was Diſciple to St. John the *Evangeliſt*, writes thus in his Epiſtle to the *Magneſians*, inſtructing

their

their Faith, in what sort of Sufferings of *Christ* we were to *Believe* and *Trust*, not these *Inward* in our *hearts*, but to distinguish most effectually from these, those that He suffered under *Pontius Pilate*. *I would have you Preserved, that you fall not into the snare of vain Doctrine; but that ye may abound, and be filled with the knowledge of the Birth, Passion, and Resurrection, which truly, and firmly were of Jesus Christ our hope, in the time of the Government of* Pontius Pilate, *from which let none of you be turned away.*

Θέλω προφυλάσσεσθαι ὑμᾶς, μὴ ἐμπεσεῖν εἰς τὰ ἀγκιστρὰ τῆς κενοδοξίας ἀλλὰ πεπληροφορεῖσθαι ἐν τῇ γεννήσει, καὶ τῷ πάθει, καὶ τῇ ἀναστάσει τῇ γενομένῃ ἐν καιρῷ τῆς ἡγεμονίας Ποντίου Πιλάτου, πραχθέντα ἀληθῶς καὶ βεβαίως ὑπὸ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν. ἧς ἐκτραπῆναι μηδενὶ ὑμῶν γένοιτο.

Stop your ears therefore (says he in his Epistle to the *Trallians*) *when any shall speak to you without Jesus Christ.*

Κωφώθητε οὖν, ὅταν ὑμῖν χωρὶς Ἰησοῦ Χριστοῦ λαλῇ τις.

What *Christ* was this? the *Outward* Man *Jesus*, or the *Light within*? That Jesus, *who was of the stock of* David, *who was of* Mary, *who was truly Born, did both Eat and Drink; was truly Persecuted under* Pontius Pilate, *was truly Crucify'd and Dyed - And who truly Rose from the Dead, his*

Τοῦ ἐκ γένους Δαβίδ, τοῦ ἐκ Μαρίας, ὃς ἀληθῶς ἐγεννήθη, ἐφαγέτε καὶ ἔπιεν, ἀληθῶς ἐδιώχθη ἐπὶ Ποντίου Πιλάτου, ἀληθῶς ἐσταυρώθη, καὶ ἀπέθανεν —— ὃς καὶ ἀληθῶς ἐγέρθη ἀπὸ νεκρῶν, ἐγείραντος αὐτὸν τοῦ Πατρὸς αὐτοῦ, κατὰ τὰ

Fa-

Father Raiſing of him; and his Father will, after the like faſhion, Raiſe us up in Jeſus Chriſt, who believe in him, without whom we cannot truly live.

ὁμοίωμα, ὃς ἡμᾶς πιστεύσαντας αὐτῷ ὅτως ἐγερεῖ ὁ Πατὴρ αὐτοῦ ἐν Χριστῷ Ἰησοῦ. ὃ χωρὶς τὸ ἀληθινὸν ζῆν οὐκ ἔχομεν.

But ſome *Atheiſts*, that is, *Infidels*, do ſay, *That He only appear'd to be a Man, but took not a Body in Reality, and in appearance only ſeemed to Suffer, and dye*, &c.

Εἰ δ' ὥσπερ τινὲς Ἄθεοι ὄντες, τυτέστιν Ἄπιστοι, λέγουσι, τὸ δοκεῖν πεπονθέναι αὐτὸν Ἄνθρωπον, οὐκ ἀληθῶς ἀνειληφέναι σῶμα, ἢ τὸ δοκεῖν πεπονθέναι ὑπὸ τῶν, &c.

And in the beginning of his Epiſtle to the *Smyrnaans*, after having Deſcrib'd that *Chriſt* who is the Object of our Faith, in the fulleſt manner, to obviate the Deceit of applying it to an *Inward* Chriſt, by calling Him the *Son of David*, *Born* of the *Virgin*, and *Baptized* of *John*, truly *Crucified* under *Pontius Pilate*, and *Herod* the Terrarch; none of which can be apply'd to *The Light within*. He adds that we can only be ſaved by the Faith in this OUTWARD Jeſus. *By the Fruits of whoſe Divinely Bleſſed Paſſion*, we are Saved —— *For he ſuffer'd all theſe things for us, that we might be ſaved.*

ἀφ' ἧς χάριτος ἡμεῖς ἀπὸ τοῦ θεομακαρείου αὐτοῦ πάθους — Ταῦτα γὰρ πάντα ἔπαθεν δι' ἡμᾶς ἵνα σωθῶμεν.

And to obviate the two *Heretical* Pretences of making the *Meritorious* Suffering of *Chriſt* to be His Suffering within us. And that His *outward* Sufferings, were not *Real*, but in *appearance* only, as not being Really a Man,

but only Reſiding in that Man *Jeſus*, as in a *Veil* or *Garment*. *Ignatius* adds in the next words. *And he truly ſuffered, and truly Raiſed himſelf; not, as ſome Unbelievers ſay, that he only appeared to ſuffer, they but appearing to Exiſt. And as they believe, ſo ſhall it be unto them, when they come to be out of the Body, and in the State of Spirits*; that is, they ſhall juſtly Forfeit the *True* and *Real* Benefits Purchaſed for *True Believers*, by the *death* of *Chriſt*; ſince they will have it to be only in *Appearance* or *Falſe ſhew*; and take the *Merit* from the *Outward death* of *Chriſt*, which he ſuffer'd upon the *Croſs*, and place it in a Fancy'd Suffering of the *Light within* them.

Καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτὸν, οὐχ ὥσπερ ἄπιστοί τινες λέγουσιν τὸ δοκεῖν αὐτὸν πεπονθέναι, αὐτοὶ τὸ δοκεῖν ὄντες, καθὼς φρονοῦσιν καὶ συμβήσεται αὐτοῖς, ὅταν ἀσώματοι, καὶ δαιμονικοῖς.

And as He aſſerts the Faith in *Chriſt*'s outward *Death*, ſo does he, in His *Reſurrection*; not the *Inward Riſing* of *Chriſt* in our *hearts*, but in his *Outward Reſurrection*, that which was proved by their *Handling* of Him, and *Feeling* of His *Fleſh*, and His *Eating* and *Drinking* with them, after His *Reſurrection*.

But, in the next Paragraph, he has a Prophetick Exhortation, which looks terribly upon the *Quakers*, among others. He tells the *Smyrnaans*, that he gives them theſe Admonitions, not that he thinks them Guilty of theſe Hereſies. *But I Guard you before hand* (ſays he) *againſt Beaſts in Human ſhape, whom you ought not only not to Receive; but if it be poſſible,*

Περισσυλάσσω δὲ ὑμᾶς ἀπὸ θηρίων ἀνθρωπο-

possible, not so much as to meet with them, only to pray for them, if they may at last Repent, which will be difficult.

πομόρφων, οὓς οὐ μόνον δεῖ ὑμᾶς μὴ παραδέχεσθαι, ἀλλ' οἱ δυνατόν ἐστι μηδὲ συναντᾷν, μόνον δὲ προσεύχεσθαι ὑπὲρ αὐτῶν, ἐάν πως μετανοήσωσιν, ὅπερ δύσκολον.

And again, says he, speaking of our Lord *Jesus Christ, Whom some not knowing, do deny, or rather, are denyed by him, being the Preachers of Death, rather than of Truth.*

Ὅν τινες ἀγνοοῦντες ἀρνοῦνται, μᾶλλον δὲ ἠρνήθησαν ὑπ' αὐτοῦ, ὄντες συνήγοροι τοῦ Θανάτου, μᾶλλον ἢ τῆς Ἀληθείας.

They abstain from the Eucharist, (that is, The *Sacrament* of the *Lord's Supper*) *and from the Prayers* (of the Church) *because they do not confess that the Eucharist is the flesh of our Saviour Jesus Christ, which suffered for our sins; and which the Father in his Goodness Raised up. But these speaking against this Gift of God, die in their Inquiries.*

Εὐχαριστίας καὶ προσευχῆς ἀπέχονται, διὰ τὸ μὴ ὁμολογεῖν τὴν Εὐχαριστίαν σάρκα εἶναι τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὴν ὑπὲρ ἁμαρτιῶν ἡμῶν παθοῦσαν, ἣν τῇ χρηστότητι, ὁ πατὴρ ἤγειρεν. Οἱ οὖν ἀντιλέγοντες τῇ δωρεᾷ τοῦ Θεοῦ Συζητοῦντες ἀποθνήσκουσι.

And *vain* and *Death* must those *Inquiries* be, which, leaving the Gifts of God, the *Sacraments* of his own *Institution*, and to which His *Promises* are Annex'd, seek for *Salvation* in ways and means of their own Devising.

But it was unavoidable, that they who had left the Body of Christ, as a forsaken *veil* or *garment*, to Rot for ever in the Grave; or are careless what is come of it, as a thing now of

no Vertue or Conſequence to us, ſhould Reject the *Sacrament* of it, which is a continual Exhibition of its *vertues* and *efficacy* to us. Or that they who hope for no *Reſurrection* of their *Bodies* out of the *Duſt*, ſhould continue the uſe of thoſe *Sacraments* which were ordained as *ſigns* and *pledges* of it.

But, if it pleaſe God that they ever Return to the *Faith*, it is to be hoped that they will then Re-aſſume theſe *Guards*, and *Confirmations* which are the outward *vehicles*, and *aſſurance* of it.

III. The *Third* point is their Denyal of the *Reſurrection* and *Future Judgment*. For the Proof of this upon the *Quakers*, I Refer to *The Snake in the Graſs*, Sect. xii. p. 152. and to *Satan Diſ-Rob'd*, Sect. iii. and iv, beginning at p. 26. and p. 21. of the *Gleanings*.

Now we find full Proof, that this *Hereſie* was Broached in the Days of the *Apoſtles*; and by them *Condemn'd*, as is plain from 1 *Cor.* xv. 12. *&c.* and 2 *Tim.* 2. 18. in which laſt *Text*, the very *Quaker ſalvo* is expreſly ſet down, by which they have Betray'd themſelves into this Fatal *Hereſie*, *viz.* Saying that the *Reſurrection* is *Paſt already*, that is, Perform'd Inwardly, to thoſe who follow the *Light*, (ſee *Satan Diſ-Rob'd*, p. 21. of the *Gleanings*) and Mr. *Penn* underſtands that Full and Elegant Deſcription of the *Reſurrection* 1 *Cor.* xv. all of this *Inward* and *Allegorical Reſurrection*; for in his Book, Intituled, *The Invalidity of* John Faldo's *Vindication*, &c. Printed 1673. repeating *ver.* 44 of this *Chapt.* viz. *It is ſown a Natural Body, it is Raiſed a Spiritual*

Spiritual Body, he ſays p. 369. *I do utterly deny, that this Text is concern'd in the Reſurrection of Man's carnal Body, at all.* And p. 370. *I ſay this doth not concern the Reſurrection of carnal Bodys, but the two States of Men under the firſt and ſecond* Adam. And tho as he objects, the 47 and 49 verſes *ſeem to imply a* Bodily Reſurrection, *But* (ſays he) *let the whole verſe be conſidered, and we ſhall find no ſuch thing.*

To the Arguments of the *Apoſtles* againſt this *Hereſie*, let me add ſome Teſtimonys of others their *Co temporary Fathers*, or rather explain the Texts of the *Apoſtles* by their *Comments*, who learned this *Article* of the *Faith* from their mouths. The Texts above Quoted were wrote by St. *Paul*, who (*Phil.* iv. 3.) mentions *Clement* as his *Fellow Labourer*, and *whoſe Name is in the book of Life*: And he was as likely to know St. *Paul*'s meaning, as Mr. *Penn*, whom I deſire to read his 2*d.* Epiſt. to the *Corinthians*, where, N. ix. he will find theſe words.

Let none of you ſay, that this ſame fleſh is not judged, nor ſhall riſe again. Underſtand, in what have ye been ſaved; was it not while ye were in this fleſh? therefore it behoveth us to keep our fleſh, as the temple of God. For as ye have been called in the fleſh, ſo ſhall ye come

Καὶ μὴ λεγέτω τις ὑμῶν, ὅτι αὕτη ἡ σὰρξ ἡ κείνη οὐκ ἀνίσται· γνῶτε ἐν τίνι ἐσώθητε, ἐν τίνι ἀνεβλέψατε, εἰ μὴ ἐν τῇ σαρκὶ ταύτῃ ὄντες. Δεῖ οὖν ὑμᾶς ὡς ναὸν Θεοῦ συλλαμβάνειν τὴν σάρκα· ὃν τρόπον καὶ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε. Ὁ Ἰησοῦς Χριστὸς ὁ Κύριος ὁ σώσας ὑμᾶς, ὢν μὲν τὸ πνεῦμα τὸ

in the fleſh. Jeſus Chriſt the Lord, who ſaveth us, was firſt a Spirit, and then made fleſh, and ſo he called us. So ſhall we Receive our Reward, in this very fleſh.

πνεῦμα, ἐγένετο Σάρξ, ὁ ὕστερ ἡμᾶς ἐκάλεσεν· ὕτως καὶ ἡμεῖς ἐν ταύτῃ τῇ Σαρκὶ ἀπολημψόμεθα τὸν μισθόν.

St. *Polycarp*, *Biſhop* and *Martyr*, who *flouriſhed* about the Year of *Chriſt*, 70. and was Diſciple to St. *John* the *Evangeliſt*, in his Epiſtle to the *Philippians*, n. 7. ſays, that *Whoever does not confeſs the Martyrdom or ſuffering of* Chriſt *upon the Croſs, is of the Devil: And he that will wreſt the Oracles of* Chriſt *to his own Luſts, and ſay that ther is no Reſurrection nor Judgment to come, he is the* First-born *of Satan.*

Καὶ ὃς ἂν μὴ ὁμολογῇ τὸ Μαρτύριον τοῦ Σταυροῦ, ἐκ τοῦ Διαβόλου ἐστί, καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, καὶ λέγῃ μήτε Ἀνάστασιν, μήτε Κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ.

And *Hegeſippus*, who lived near to the Days of the *Apoſtles*, in his Fifth Book; as Quoted by *Euſebius* (Hiſt. Eccl. l. 2. c. 23.) ſpeaking of theſe Ancient *Hereticks*, ſays, that *they did not believe either the Reſurrection, or the coming of* Chriſt *to render to every one according to his Works.*

Αἱ δὲ Αἱρέσεις πεσοῦσαι, ἐκ ἔπιστευον ὅτι Ἀναστάσιν, ὅτι ἐρχόμενον ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

IV. The Fourth Point, is their abſtaining from the *Sacraments* and *Prayers* of the *Church*. And for this, I have before quoted *Ignatius* to the *Smyrnaans*, where he tells of thoſe who Abſtained *from the* Prayers *of the Church, and the* Lord's Supper, *becauſe they did not believe*

it

it to be the Fleſh *of* Chriſt, *which* Suffered *for our ſins, and was* Raiſed *up*, &c. For how could they who (as the *Quakers*) made no more of the *fleſh* of *Chriſt*, than a *Garment* or a *Vail*, but no part of his *Perſon*, and conſequently could *never call the Bodily Garment*, *Chriſt* : And thought their own *Fleſh* and *Blood* to be the *Fleſh* and *Blood* of *Chriſt*, as well as the *Fleſh* and *Blood* of that Man *Jeſus*, in whom they ſay that *Chriſt* or the *Light* dwelt, as in themſelves (ſee *Satan Diſ-Rob'd* Sect. ii. n. 2. and 3. p. 2. and 3. of the *Gleanings*) and plac'd the *Meritorious* Cauſe of our *Redemption*, and *Juſtification*, not in the *Blood* of *Chriſt* outwardly ſhed ; but in the *Allegorical* or Inward *Blood* of their *Light within*, *Inwardly* and *Inviſibly* ſhed, *&c.* I ſay, How could theſe endure a *Sacrament* ſo contrary to their Belief? For the *Bread* cannot be called the *Fleſh* of their *Light within*; but it was of His *Outward Fleſh* that *Chriſt* ſpake, when he ſaid, *This is my Body*, and His *Outward Blood* was ſaid to be ſhed for *The Remiſſion of Sins.*

And the *Euchariſt* was ſuch a viſible *Repreſentation* of this, as could not but ſhock theſe *Enthuſiaſt Heretick*s.

And where the *Sacraments* are Practiſed, ſuch mad *Enthuſiaſm* cannot take place. And we ſee, by wofull Experience, that where theſe Guards of the *Truth* and *Importance* of *Chriſt*'s Outward *Sufferings* are taken away, Men fall from the True *Faith*, in them.

But the *Quakers* have not only thrown off the Uſe and Practiſe of the *Sacraments*, and left them as things Indifferent, or Lawful to be

Practiſed by ſuch as may be conſcientiouſly concern'd for them, but Damn them as *Carnal*, and *Doctrines of Devils*, *G. Fox*, in his *News out of the North*, Printed 1655. p. 14. makes them the like *Witch-craft* as turn'd the *Galatians* to *Circumciſion*. *And their Sacrament* (ſays he) *as they call it, is carnal——And their Communion is carnal, a little Bread and Wine——Which is the Table of Devils, and Cup of Devils, which is in the Generation of Serpents in this Great City* Sodom *and* Gomorrah, *ſo duſt is the Serpents meat*, &c. And p. 39. *You ſay that* Matthew, Mark, Luke, *and* John, *is the Goſpel, which is carnal——You ſay, that ſprinkling Infants is the Baptiſm, which Baptizeth them into the Faith, and ſo into the Church, which is carnal: And you tell People of a Sacrament, bringing them to Eat a little Bread and Wine, and ſay, that this is a Communion of Saints, which is carnal, and all this feeds the Carnal Mind*, &c. And he *Blaſphemouſly* ſays in his *Title Page*, that all this was *Written from the mouth of the Lord.*

Edward Burrough, p. 190. of his *Works* Printed 1672. ſays, *Their Doctrines are of the devil, who——ſay ſprinkling Infants with water—— is Baptiſm into the faith of Chriſt, this is the doctrine of the devil.* And p. 191. *Theſe have filled the world with damnable Hereſies, as holding forth, That ſprinkling Infants with water is Baptiſm into the faith of Chriſt*, &c. *Theſe are damnable Hereſies, even to the denying the Lord that bought them.* And p. 644. *That it is not lawful for the Saints of God, to join themſelves to your Ordinances.*

This

This Hideous *Blaſphemy* and *Outrage* againſt the *Divine Inſtitutions* of our *Lord*, I hope will appear to be ſuch to the well-diſpoſed among the *Quakers*, who will be at the pains to Read my Diſcourſe of *Water-Baptiſm*. It ſeems to have had ſome Effects already, even with *George Whitehead* himſelf. For in his Anſwer to *The Snake* (whereto he adds a *chapter* upon that Diſcourſe of *Baptiſm*) he ſeems to come off that former *Rigor* of the *Quakers*, and ſays, p. 114. That as for thoſe who are *More conſcientiouſly tender in the obſervation thereof, we are* (ſays he) *the more tender to theſe ſo as not to cenſure or condemn them meerly for Practiſing that which they believe is their duty, either in breaking of Bread, or Water-baptiſm.*

So that, by this, he yields the *Practice* of the *Sacraments* to be at leaſt *Lawful*, contrary to *Burrough*, *Fox*, and the Primitive *Quakers*; for, if it were not *Lawful*, I ſuppoſe he would not have that *Tenderneſs* for the *Obſervation thereof*, but would *cenſure* and *condemn* it as thoſe others have done. I pray *God perfect* his Converſion, and let him ſee the *Neceſſity* as well as *Lawfulneſs* of it. And I would deſire him to conſider that if it be *Lawful*, it muſt be *Neceſſary*: For if *Chriſt* has not commanded *Water Baptiſm*, it cannot be leſs than *Superſtition* to Practice that as a *Sacrament*, and conſequently as a *Means* of *Grace*, which he has not Commanded: Even the *Church* of *Rome* does not pretend to a Power to *Inſtitute* a *Sacrament*, that can be done by none but *God* alone: Therefore if *Water Baptiſm* was not *Inſtituted by Chriſt* it cannot be *Lawful* to Practice it: And

if

if he did *Institute* it, it is not only *Lawful*, but *Necessary*, and a *Duty*. Now, in Aid of *George Whitehead*, and by way of *an Antidote against the venome of* G. Fox, Burrough, *and other foure Quakers*; and to pursue the Design of this present Paper, I will, to the Authorities of H. Scripture, which I have Produc'd in The *Discourse of Baptism*, add in this place, as a sure Comment and Explanation of them, the Testimonies of some of those Fathers, whose Works we have Extant within the Compass of Years proposed, that is, 150 Years after *Christ*, in witness to this *Divine Institution* of *Water-Baptism*, and to shew what *stress* they laid upon it.

St. *Ignatius*, who was (as before mentioned) bred under Saint *John* the beloved Disciple, makes our *Baptism* not only the *Badge*, but the *Arms* and *Defence* of our *Faith*; and the quitting of it to be a Deserting of Christ.

Let no one of you (says he, in his *Epist.* to St. *Polycarp*) *be found a Deserter, but let your Baptism remain as your Armor.*

Μήτις ὑμῶν λειπέτω ἐν-ταῦθα, τὸ Βάπτισμα ὑμῶν μενέτω ὡς ὅπλα.

And St. *Barnabas*, who was St. *Paul's* Fellow-Traveller, mentioned so often in the *Acts*, speaking, in his *Catholick Epistle, chapt.* xi. concerning Water and the Cross, says, that, *It is written concerning Water to the People of* Israel, *that they should not receive that Baptism which was sufficient to the Pardon of Sins.*

Περὶ μὲν τοῦ ὕδατος γέγραπται δὴ ἐπὶ Ἰσραὴλ, πῶς τὸ Βάπτισμα, τὸ φέρον εἰς ἄφεσιν ἁμαρτιῶν, οὐ μὴ προσδέξωνται· ἀλλ' ἑαυτοῖς εἰκοδομήσουσι.

Which

Which they did not under the *Moſaical* Diſpenſation. But they Inſtituted a *Baptiſm* to themſelves, whereby to admit Men as *Proſelytes* to the Law: But that was not the *Baptiſm* which could take away Sin. No, nor the *Baptiſm* of *John*: That was the *Peculiar* only of the *Chriſtian Baptiſm.*

A little after St. *Barnabas* ſays, that *God* had joyned the *Croſs* (that is, the Faith in CHRIST Crucified) and the *Water* (that is, *Baptiſm*) together, *viz.* the *Inward* Faith, and the *Outward* Profeſſion and Seal of it.

Conſider (ſays he) *how He* (God) *has appointed the* Croſs *and the* Water *to the ſame end. For thus he ſaith, bleſſed are they who hoping in the* Croſs, *have gone down into the Water.*

Αἰδάνεσθε πῶς τὸ ὕδωρ, καὶ τὸ σταυρὸν ὁμοῦ τὸ αὐτὸ ὅρισεν. τοῦτο γὰρ λέγει· μακάριοι οἱ ἐπὶ τὸ σταυρὸν ἐλπίσαντες, καταβάντες εἰς τὸ ὕδωρ.

And again purſuing the ſame Argument, he Magnifies the great *Efficacy* and *Power* of *Baptiſm*, when duly Received, a few Lines after what is above quoted, ſaying,

For we go down into the Water *full of ſins and filthineſs; and come up again bearing fruit in our hearts by the fear and hope which is in* Jeſus, *which we have in the* Spirit.

Ἡμεῖς μὲν καταβαίνομεν εἰς τὸ ὕδωρ γέμοντες ἁμαρτιῶν καὶ ῥύπου· καὶ ἀναβαίνομεν καρποφοροῦντες ἐν τῇ καρδίᾳ, διὰ τὸν φόβον καὶ τὴν ἐλπίδα εἰς τὸν Ἰησοῦν ἔχοντες ἐν τῷ πνεύματι.

After the ſame manner, and in the like words ſpeaks St. *Hermas* (whom St. *Paul* ſalutes *Rom.* 16. 14) in that only Remaining Work of his, called the *Shepherd of* St. *Hermas*, then

there in the 3*d.* Book, and 9*th.* Similitude, he speaks thus.

Before a Man receives the Name of the Son of God, *he is designed unto death: but when he receives that seal, he is delivered from death, and given up to life. Now that seal is* Water, *into which Men go down, lyable to death, but come up again, assigned over unto life.*

Antequam enim accipiat homo nomen Filii Dei, morti destinatus est: at ubi accipit illud sigillum, liberatur à morte, & traditur vitæ. Illud autem sigillum Aqua est, in quam descendunt homines morti obligati, ascendunt vero vitæ assignati.

I have taken this out of the Ancient *Latin* Translation, according to the *Oxford* Edit. 1685. For the *Greek* was, in a great part, lost, and came not down to us intire, as this old *Latin* Version did.

St. *Clement* in his 2*d. Epist.* to the *Corinthians*, Paragr. 8. calls *Baptism* by the same name of our Seal, and applies to it that Text, *Isa.* lxvi. 24. which he renders thus. *They that have not kept their seal, their worm shall not die,* &c. Or, as he expresses it in the *Paragr.* before this, *Unless we keep our* Baptism *pure and undefiled, with what assurance can we enter the Kingdom of God!?*

Τῶν γὰρ μὴ τηρησάντων τὴν σφραγίδα, ὁ σκώληξ αὐτῶν οὐ τελευτήσει, &c.

Ἡμεῖς ἐὰν μὴ τηρήσωμεν τὸ Βάπτισμα ἁγνὸν καὶ ἀμίαντον, ποίᾳ πεποιθήσει εἰσελευσόμεθα εἰς τὸ βασίλειον τοῦ Θεοῦ.

V. The Fifth Point is their *forbidding to Marry, and Preaching up of Fornication,* I charge

not

not *All* the *Quakers* with this; no, nor the *Greatest Number* of them. Only those called *New-Quakers* in *America*, of whom, and this their *Principle* and *Practice*, an Account is given in the *Snake in the Graſs*, Sect. vi. n. x. Par. 11. p. 74. and Sect. xii. p. 160. But the *Quakers* are thus far anſwerable, That all this *Wild Extravagance* is a Natural Conſequence of their *Common Principle* and *Notion* of the *Light within*, as ſuch an *Abſolute Rule* and *Judge*, that is not to be Controled by Scripture, or any Law or Rule whatſoever: Which leaves every Man in ſuch an Un-limited Latitude, that there is no *Reſtraint* to whatever the *Wildeſt Imagination* (ſo it be Strong enough) can ſuggeſt: Nor any Cure (upon their Foundation) but to bid him follow it ſtill on. Liſten to that *within* you. That is all their *Advice*, and all their *Rule*.

But beſides, I would fain know what Anſwer the *Old Quakers* can give to the *New* ones, upon their Principle; for the *New* threw off their *Wives*, becauſe they found it Written, That *the children of the Reſurrection neither marry, nor are given in marriage*. Now, as ſhewn in *The Snake*, Sect. xii. and before ſpoke to, the *Quakers* General Notion is that the *Reſurrection* is Spiritual, and that every *Regenerate* Man has obtained it already. And ſome of the Chief and Oldeſt of them have declared, that they expect no other than what they have obtained already, or at leaſt ſhall attain before they leave this Body. See *Satan Diſ-Rob'd* p. 2. of the *Gleanings*.

Now let me ask the *Old Quakers*: Are they the *Children of the Reſurrection*? They muſt anſwer

ſwer *Tea*, or go againſt their own avowed *Principles*. And if *Tea*, then the Text is plain againſt their Marrying.

Let me ask again. Are they *the Children of this World*? They will all ſay, *Nay*, for that is the common Epithet by which they deſcribe the *Wicked*; and is a Term that they put in oppoſition to *the Children of Light*, which they beſtow upon *themſelves*. Now it is written, That *the children of this world marry*. Therefore, ſay the *New Quakers*, Marriage is a Wicked Thing, and conſequently of the Devil: And the *Old Quakers* have not yet anſwered their Arguments that I can hear of. And the *New Quakers* do vouch themſelves to be the only True and Genuine *Quakers*, who follow their Principles up to the height. Nor do they want *Antiquity* in all this. The *Gnoſtick Quakers* who boaſted in their Light beyond all other Men, and called themſelves (as the *Quakers* do) the *Pureſt* and moſt *Perfect* of Chriſtians; held theſe ſame Principles, and Practiſed them, in the very Days of the *Apoſtles*, and they are Reprehended, and our Later *Hereticks*, who ſhould follow their ſteps, Propheſied of 1 *Tim.* iv. 1, 2, 3.

VI. The Sixth Point is, *Their Contempt of Magiſtracy and Government*. This is ſhewn, as to the *Quakers*, in *The Snake*, p. 94. and in Sect. xviii. and xix. more largely. *George Fox* in his *Great Myſtery*, Printed 1659. p. 76. ſays, *The Power of God —ſtrikes down Government of Men and Governors*. And p. 90. *And ſo* (ſays he) *for the* Lord's *ſake the Saints cannot be ſubject to that Power*. And he argues (though very

ry falſly) that, *The* Jews *of old time could not obey the* Heathen *Magiſtrates*——*Nor the* Apoſtles *could not bow to the Authority of the* Jews ——*Nor that among the* Gentiles, *held up by the* Magiſtrates. I ſay all this is moſt Falſe; for the *Jews* did obey the *Heathen* Magiſtrates; and the *Apoſtles* both the *Jews* and *Gentiles*, and that, not only for *Wrath*, but alſo for *Conſcience* ſake. But it ſhew'd what *Fox* meant, *viz.* That the Saints are not under the Dominion of the Worlds Rulers, whom they think to have no other Authority than that of the Devil. Accordingly *Fox* ſays (*ibid.*) *For it was the* Beaſts *Power hath ſet up your Tythes, Temples, and Colledges.* This will include all the *Governments* upon the Earth: For there is none but have ſome of theſe; hardly any but have them *All.* And then down go All, if the *Quakers* prevail.

But to come to our Point. This *Wicked Hereſie* was born into the World in the Days of the *Apoſtles*, and ſet up by the then *Quakers*, That the Receiving of Chriſtianity did Exempt Men from the Service of *Un-believers*, whether Maſters or Magiſtrates. Which occaſioned the many Repeated Exhortations in the Epiſtles, eſpecially of the *Apoſtle* of the *Gentiles*, to be ſubject both to Maſters and Magiſtrates, though *Un-believers*. And there were thoſe *Jews* in our Saviours time, who, upon the ſame account, thought it not Lawful to give Tribute to *Caſar*, being then an *Heathen*. They thought that the *Jews* were not to ſubmit to the Dominion of the *Heathen*. And *Judas* of *Galilee*, mentioned in *Act.* 5. 37. drew away much People

People after him, upon the same Pretence, of not paying Taxes to the *Romans*, *Joseph.* (de *Bell. Jud* l. 2. *c.* 7.) says, he Taught that no Tribute should be paid to the *Romans*. But he went further (a thorow *Quaker*) for he would have had all Magistrates taken away, and *God* only to be *King*. I suppose (as the *Quakers*) he would have been Content that the Government should have come into his own hand, and to some *Saints* under him, as *Deputies* from *God*! Such he made his *Gaulonites* or *Galileans*, who followed him. For the meaning of those who find fault with the *Government* of others, is commonly to seize upon it for themselves, (and they seldom mend the matter) tho' their pretence is always to set up the Kingdom of *God* and his *Saints*.

Such *Gaulonites* or *Galileans* are the *Quakers*, who, in a *Declaration* to the *Present distracted Nation of* England, (Printed 1659. Penn'd by *Edw. Burrough*, and subscrib'd by *Fifteen* of the Chief of the *Quakers*, in the name of all the rest) p. 8. do Proclaim that they have chosen a *King*, (*viz.* their own *Light within*, which they call the *Son* of *God*) and that it is *His only Right to Rule in Nations*, and their *Heirship* (as being only his Faithful Subjects) *to possess the uttermost parts of the Earth*: And that *He may command thousands and ten thousands of* (these) *his Saints, at this Day, to* Fight—— mark that, to *Fight*, even with the *Carnal* Sword, to Regain their *Right*. But in the Reprinting of *Burrough*'s Works, 1672, it was thought convenient to leave out this Passage (p. 603, of his Works) tho' it was said to be given

given forth by the *Spirit* of *God*, and in *His Name*. It is ſet down more at large in *The Snake*, p. 209.

The ſame *Univerſal Monarchy* and *Heirſhip* of the *Quakers* is aſſerted by *Samuel Fiſher*, in a Collection that he Printed of ſeveral *Meſſages* which he ſaid he had, *By Commiſſion from God*, to deliver to the then *Protector* and *Government*, 1656. The laſt of which bears this Title. *The Burden of the Meſſage of the Lord it ſelf*, there p. 32. ſpeaking of the *Quakers* and their *King*, ſays, *He in them, and they in him ſhall Rule the Nations with a Rod of Iron, and break them to pieces as a Potters Veſſel —— And every Tongue that riſeth up in Judgment againſt them ſhall they condemn.* And p. 33. he brings in *God*, ſaying, *yea, I will never reſt till I have made all their Foes their Footſtool: And howbeit the Powers of the Earth are of me——I will utterly ſubvert and overturn them; and bring the Kingdoms and Dominions, and the Greatneſs of the Kingdom under the whole Heaven into the hands of the Holy Ones of the moſt High, and give unto my Son, and his Saints to reign over all the Earth, and to take all the Rule and the Authority, and Power that ſhall ſtand up againſt my Son in his Saints.* There is the Myſtery couch'd in the laſt words. *In his Saints*, that is the *Light within* (which they call *Chriſt*) *in* the *Quakers*: And to which they aſcribe all that is ſaid of *Chriſt* in the Scriptures.

Edw. Burrough writing from *Dublin* in *Ireland* to the *Quakers* in *England*, in the Year 1655. Directs thus, *To the Camp of the Lord in* England. This is p. 64. of his Works. And he

was then for their beginning of their *War* to Conquer the whole Earth. He Exhorts them p. 67. in their *Conqueſts* to be very *ſevere* and *bloody*, to ſpare none. *Give the great Whore* (ſays he, that is *Rome*) *double into her Boſom; as ſhe hath loved blood, ſo give her blood, and daſh her Children againſt the ſtones.* This was for all the *Popiſh* Countrys, and thoſe who partook of their Abominations, which in their Account were all the Proteſtants too, whom they, in contempt called *Profeſſors*; and *All Sects in thoſe Nations*, whom *Burrough* includes in his Epiſt. to the *Reader*, p. 1. and declares *War* againſt them. But were the *Heathens* then to eſcape? No, their Conqueſt and Empire was to be *Univerſal*; their *Heirſhip* did extend to the uttermoſt parts of the Earth. For thus he goes on, (*Ut ſupra*) *Let none of the Heathen Nations, nor their Gods eſcape out of your Hands*—— *but lay waſte the fenced Cities, and tread down the high walls, for we have proclaimed open War betwixt* Michael *our Prince and the* Dragon— *And curſed be every one that riſeth not up, to the help of the Lord againſt the mighty. Put on your Armour, and gird on your ſword, and lay hold of the ſpear, and march into the Field, and prepare your ſelves to the Battel, for the Nations doth deſie our God, and ſaith in their Hearts, who is the God of the* Quakers, *that we ſhould fear him and obey his Voice?* — *Our Enemies are whole Nations, and Multitudes in number, of a Rebellious People that will not come under our Law* (a great Fault indeed!) *ſtand upon your Feet, and Appear in your Terror as an Army with Banners, and let the Nations know your power, and the ſtroke of your*

your hand: *Cut down on the right hand, and ſlay on the left; and let not your eye pitty nor your hand ſpare,* &c. And in his *Trumpet of the Lord ſounded*, which he calls *An Alarum and Preparation for War againſt all Nations where* Gog *and* Magog *reſideth*, Printed 1656. p. 32. he ſays to the *Quakers*, *your deſpiſed Government ſhall rule over Kingdoms, and your Laws ſhall all the Nations of the Earth become ſubject unto.* And p. 41. He expoſtulates with God, *When wilt thou appear to lay their honour in the duſt of Confuſion? Thy Hoſt and Choſen waiteth for a Commiſſion from thee to do thy will. And thy Camp waiteth to ſee the honour of Kings and Princes overthrown by thee*, &c. But it ſeems the *Quakers* would make uſe of the *ſwords* of the *wicked*, till their own were ready. Therefore in the Year 1659. they had great hopes in the *Rebel* Engliſh *Army*; who having Deſtroy'd the *King*, and the *Church* in theſe Kingdoms, *Burrough* Hoalloos them (in his Epiſt. to them, p. 537) upon *Italy* and *Spain*, and all the *Popiſh* Countries: *For what are theſe few poor iſlands* (ſays he) *that you have run through? in compariſon of the great Part of* Chriſtendom, *in which* Idolatry—*do abound*——*wherefore, Hew down the Tops, ſtrike at the Branches, make way, that the Ax may be laid to the root of the Tree, that your ſword and the ſword of the Lord may neither leave Root nor Branch of* Idolatry——*to avenge the blood of the Guiltleſs thro all the Dominions of the* Pope, *the Blood of the Juſt it cries thro'* Italy *and* Spain ——*and it would be your honour to be made uſe of by the Lord in any degree, in order to this matter.* They were to be made uſe of, *in ſome*

degree, to clear the way for the *Quakers*, who were, at laſt, to have *All*. Now whether theſe have not out-ſtript their Forerunner *Judas*, and his *Galileans*, I leave the Reader to judge. And Proceed to the next.

VII. The *Seventh* and laſt Point which I intend to ſpeak of, is now come, and is ſo near of kin to the laſt, that I ſhall diſpatch it quickly. It is, *Their Stiffneſs in not taking off their Hats, or giving Men their Civil Titles.* Their needs no Proof of this, as to the *Quakers*, for they All own it, it is their *Diſcriminating Character.*

And now to find a Precedent for them in *Antiquity*, the ſame *Judas Galileas* is ready at hand. *Joſephus* tells, (*Antiq. Jud.* l. 18. c. 2.) that he was the Head of a Fourth *Sect* among the *Jews*, which he himſelf (like *George Fox*) Founded. And that as he acknowledg'd but one *Lord* and *Maſter*, that is, *God*; ſo as a conſequence of this, he would pay honour to none other; and ſo *Obſtinate* were his *Sect* in this, That, as *Joſeph.* tells in the *chapt.* laſt quoted, *they would rather expoſe themſelves, their Children and Relations to the moſt cruel Torments, than call any Mortal Man Lord or Maſter.* So that *George Fox* has not the *Honour* of this noble *Invention*, as he would make us believe in his *Journal*, p. 24. where he ſays, *When the* Lord *ſent me forth into the world, He forbad me to put off my Hat to any —— And I was required to* Thee *and* Thou *all men and women.* He would call none *Lord* or *Maſter* more than *Judas.* And their *Inſpirations* came from the *ſame Author*; the *Spirit* of *Pride*, under the *Guiſe* of *Humility*; ſo that in his, and all the other Inſtances before mentioned,

tioned, *George Fox* is depriv'd of the *Glory* of being an *Original*, and to be *No man's Copy*, as is Boasted of him, in the *Preface* to his *Journal*, p. 31. I do not suppose that he knew a title of these *Ancient Precedents*, only *Good Wits jump'd*; and so exactly, as shews, That they were all *Taught* by the same Master.

The *CONCLUSION.*

1. What Application now needs to be made, from all that has been said, to the *Quakers*? The thing shews it self. Let them not call it *Malice* and *Envy* and what not, to oppose them. We oppose the Primitive *Heresies* in them. We cannot but *oppose* them: Unless we would *Condemn* the *Apostles* and Primitive *Fathers*, who have *Condemned* them. I charitably believe that the *Quakers*, at least, the *Generality* of them, do not know, nor, may be, have heard of these Ancient *Heresies*, or that they have so literally licked them up. But now they do know, let them consider, and see how they have put *Darkness* for *Light*, and *Light* for *Darkness*!

2. But if the *Quakers* say, as of late they have begun to do, That they are *Mis represented*, that they do not hold these *Vile Heresies*, and *Errors* Charg'd against them, nor ever did hold them. Let the Reader Judge of that by the *Quotations* which are produc'd out of their most Approved *Authors*, in *The Snake*, and *Satan Dis-Rob'd*; of all which *G. Whitehead*, in what is called his *Answer*, does not deny one: But pleads *Not Guilty*, without offering to Dis-

prove the *Evidence* brought againſt them. However, That is not my Buſineſs now. I am willing they ſhould *come off* as eaſily as they can: Provided they do *come off*, and mean not this to *Deceive* us.

3. Let it then be ſuppos'd, that the Modern Repreſentations they have given of their *Notion of The Light within*, and of other their *Doctrines* (ſince the *oppoſitions* they have lately met with) are the *True* and *Genuin* ſenſe of what they held from the beginning: And, when truly explained and underſtood, the ſame, and no more than what the *Ch.* of *England*, and all ſober *Chriſtians* have always held.

If ſo, then they muſt begin again to give a new Account of their *Separation*, and ſo violent a *Separation* as they have made, not only from the *Ch.* of *England* but all the *Churches* in the World, as *Edw. Burrough*, p. 416. of his *Works*, *And ſo all you Churches and Sects, by what name ſoever you are known in the world, you are the ſeed of the great Whore.* And p. 17. of his *Epiſt.* to the *Reader* he tells him, *Thou mayſt fully perceive we differ in Doctrines and Principles; and the one thou muſt juſtifie, and the other thou muſt condemn, as being one clean contrary to the other in our Principles.* And p. 1. he ſays, *We have ſufficient cauſe to cry againſt them, and to deny their Miniſtry, their Church, their Worſhip, and their whole Religion.* What ſhall we do now! Now we Agree in nothing! our *Whole Religion* is *Condemned*: And ther is no *Compounding*: we muſt *Condemn* the *One*, and *Juſtifie* the *other*. Here is Foul Play on ſome ſide! By ſome *Modern Accounts*, it is hard to diſtinguiſh wherein

the

the *Doctrines* of the *Ch.* of *England*, and those of the *Quakers*, do differ. Particularly in their *Fundamental Principle* of *The Light within*, on which all the Rest do Depend, as it is Explained by Mr. *Penn* in his late *Primitive Christianity*, and in *The Snake*, Sect. i. and Sect. xxii. except the Particular hereafter excepted, they are the same; and Mr. *Penn* asks no more (upon the Main) than what is not only *Allowed*, but *Practised*, and always has been, and that *Dayly*, in our *Common Prayers*, by the *Ch.* of *England*, yes, and by our *Dissenters* too; so that now we are very *Good Friends* again! And the *Difference* betwixt us, upon this Point, is no ways sufficient to Justifie any *Separation*. And so of the other Points of *Doctrine*, as, of late Explained. And for the *Sacraments*, *G. Whitehead* allows them to be *Lawful*, and let such *Practice* them, as so think fit. Then ther is no ground for their *Separation* from us, for our Practice of what themselves Allow to be *Lawful*. And for *Episcopacy*, that is a matter of *Government*, not of *Worship*, so that we might joyn in Worship for all that. And the *Bishops* Exercise no other *Power* than what is used amongst the *Quakers*, to *Disown* those who will not walk according to the Rules of the *Society*. And their *Power* herein is much Curbed by the Laws, and *Appeals* lie from their *Sentence* to the *Secular Courts*, which are not Allowed in the *Quaker-Discipline*.

Now, to bring this matter to an Issue, in a *Friendly* manner, without *Kipping* up or *Confronting* Former *Testimonies*, it is desired, That Mr. *Penn*, or any other for him, would shew

ſuch Differences betwixt his Explanation of the *Light within*, and that in *The Snake*, as are ſo *Material*, to juſtifie a *Separation*; and ſo of the other Points Treated of in his *Primitive Chriſtianity*.

And herein let him and them Conſider the Grievouſneſs of the Sin of *Schiſm*; even as Enforced by them againſt their own *Separatiſts*; it is a Tearing the *Body* of *Chriſt* in pieces; and turning the *Heaven* of *Chriſtianity*, into a *Hell* of *Confuſion*. Let us Act herein *Manfully*; for we Fight for our own *Souls*, the *Union* and *Joy* of *Chriſtendom*, the *Honour* of *Religion*, and the *Glory* of *God*, who *knows* our *Hearts*, and will *Reward* our *Sincerity*. He, through whoſe Holy *Inſpiration* only, we think thoſe things that be Rightful, *Prevent* us, in all our *Doings* with His moſt *Gracious Favour*; *Further* us with His Continual *Help*, and *Pardon* all our *Infirmities*, in the Proſecution of theſe Glorious Ends, through *Jeſus Chriſt* our *Lord*; who for theſe ſame Ends, *Dyed*, *Roſe*, *Aſcended*, and will come again, in that ſame *Body*, to *Reward* and to *Judge* every Man according to what he has been *Uſeful*, or *Prejudicial* to theſe Ends. To whom with the *Father*, and the *Eternal Spirit*, be All *Power*, *Honour*, and *Glory* from All *Creatures*, *Converted* Sinners eſpecially, now and for ever. *Amen*.

A Friendly Expoſtulation *with Mr.* Penn, *upon Account of his* Primitive Chriſtianity, *lately Publiſhed.*

1. I Have ſaid before, how near Mr. *Penn* has brought the *Quaker* Principles (as he has, of late, Repreſented them) to the *Doctrin* of the *Ch.* of *England*, and the *Common Principles* of *Chriſtianity*. But I would deſire to Expoſtulate a little with him upon one Part of his Expoſition of *The Light within*, p. 29. where he is not ſatisfied with what we allow, *viz.* that it does *Influence* and *Aſſiſt* our *Natural Light*; but he will not grant that we have any *Natural Light* at all, or any other than that *Divine Light* of the *Word*, which is *God*; which he ſays, *ſome, miſtakenly, call* Natural *Light*. As *G. Fox* ſays, in his *Great Miſtery*, p. 42. where he oppoſes this *Tenet*, *That no man by that Native* Light *inherent in him, had Power to Believe*, &c. G. F. Anſwers, *The* Light *that doth enlighten every man* (which is their deſcription of the *Light within*) *he calls it* Native *and* Inherent: *The names he gives of* Native *and* Inherent, *are his own out of the Truth*. Here he denys any *Natural* Light, and will have none other but the *Divine* Light *within*. But to go on with Mr. *Penn*, he ſays, p. 30. and 31. That the *Scripture* makes no diſtinction between *Natural* and *Spiritual* Light, and Provokes any to give ſo much as one *Text* to that Purpoſe; he makes it as Abſurd, as to talk of a *Natural* and *Spiritual* Darkneſs *within*. He ſays, *There are not*

two

two Lights from God in man, that Regard Religion. Not that *Reproves* or *Condemns* a Man for *Sin.*

But how then does he Anſwer the *Objection*, which he puts againſt himſelf, of the many *Falſe Religions* in the world? It was not the *True Light* which guided men into them. And if they have no other *Light*, how came they by them? He ſays, it was becauſe they did not follow the *True Light.* But why did they not follow it? How could they help following of it, if they had nothing elſe to follow? What was it that Reſiſted It? Or, what could Reſiſt It, if we have no *Natural Light* or *Underſtanding* to Refuſe its Dictates? But ſuppoſe our *No Light* or *Underſtanding* could ſhut its eyes, and not follow this *light*; then it might loſe the *True Religion*: But could *no underſtanding* invent another *Religion?* For that is ſomething *Poſitive*; and ſomething muſt Guide and Direct Men to it. The *Abſence* of *Light* is *Darkneſs*, not a *Falſe-light.* But an *Ignis Fatuus*, or *Will o'th' Wiſp*, is a *Light* that leads Men *wrong.* Men that are in *Error* follow a *Light*, but it is *Falſe-light*, and they think themſelves to be in the *Right.* Our *Underſtandings* have a *Natural*, which is a *Fallible-light*; and therefore often leads us wrong. What elſe is the meaning of *Prov.* 3. 5. *Truſt in the Lord with all thine heart, and lean not unto thine own Underſtanding.* It is true, that *Underſtanding* and the *Natural light* of it, was given us by *God:* And he made it *Right* and *True*; but *Fallible*, elſe it could never be miſtaken. God has plac'd a *Natural light*, as a *Candle* in our *Hearts*; and His *Super natural light* does *Influence* and *Direct* it, when

when we ſeek to Him for it, and ſerve Him according as He has commanded: *Solomon* ſays, *Prov.* xx. 27. *The Spirit of man is the Candle of the Lord, ſearching all the Inward Parts.* You will not call the *Spirit* of *Man* the Eternal *Light*, which is GOD. This was the Miſtake which drove *George Fox* to make our *Soul* a *Part* of *God.* without *Beginning*, and *Infinite in it ſelf*, &c. as ſhewn in *The Snake*, Sect. ii. and to make us even *Equal* with *God*, as ſhewn, *Sect.* iii. And Mr. *Penn*, p. 15. of this Book, (*Primit. Chriſtian.*) allows no *Natural light* to the *Underſtanding*, *For* (ſays he) *Man can no more be a Light to his Mind than he is to his Body*: And thence inferrs, that as the *Eye* has no *Light* in it ſelf, ſo neither the *Underſtanding*: He makes our *Nature* and *Minds* wholly *Dark* of themſelves, only ſucceptible of *Super-natural light*, when ſent into our Underſtanding: And that all the *Light* we have is thus *Supernatural*; and only called *Natural*, becauſe, as he ſays, *It is natural to Man to have a Supernatural-light*. I will not take advantage of the *Philoſophy* of this: for, I ſuppoſe his meaning to be, that it is *Natural* to the *Underſtanding* to Receive a *Light* that is infus'd into it, as for the *Eye* to ſee by an *Extraneous light*; that is, it is an *Organ* fitted to Receive *Light*, tho' it has none in it ſelf; as the *Underſtanding* to *Apprehend*, tho' it has no *Reaſon* or *Light* in it ſelf. Thus he expreſſes it, p. 50. *All men have Reaſon*, (ſays he) *but all Men are not Reaſonable*; which muſt be taken with the ſame grains of Allowance. For every Man is a *Reaſonable Creature*, that is, the *Definition* of a *Man.* But according to His

Hypo-

Hypotheſis, tho' all men have *Reaſon*, yet not *Natural*, but *ſuper-naturally* put into their *Underſtanding*: And ſo, tho' they have *Reaſon*, yet are they not *Reaſonable*, becauſe that *Reaſon* is none of their own, only as *Gifted*, that is, *Accidental*, but not *Natural* to them; and ſo they can no more be called *Rational*, than a *Bagg* can be called *Rich*, that has *Money* in it. For he ſays, p. 15. *That* God, *is the Light of our Nature, of our minds, and underſtandings*, If it were meant as an *Aſſiſtant*, *Guide* or *Director*, to the *Light* of our *Underſtanding*, ther were no difference betwixt us: But quite to put out the *Natural light* of our *underſtandings*, and make it but only *Paſſive*, that is, *ſucceptible* of another *light*, that is the point on which I would *Reaſon* now with Mr. *Penn*.

It is ſaid 1 *Cor.* 1. 21. *That the World by Wiſdom knew not God*. What *Wiſdom* was this? it could not be a *Divine light*; and if Man have no *Natural light*; it muſt be the *Quaker* third ſort of *light*, that is, *No light at all*. But if by *Wiſdom* here, you mean Mens *Natural light* or *Reaſon*, the *Text* is *Plain* and *Eaſie*.

It is Written, 1 *John.* 3. 20. *If our Heart Condemn us*, God *is greater than our heart, and knoweth all things*. Now, by *Heart*, here muſt be meant the *Natural light*; becauſe, if it means the *Light* which is *God*, *God* is not Greater than *Himſelf*. And it is ſuppoſed here that the *Heart* does not Know all Things: Therefore this muſt be meant of our *Natural Conſcience*, and not of *God*. And now here is a *Natural light*, which does *Reprove of Evil*, which Mr. *Penn* ſuppoſes cannot be ſhewn, p. 30.

30. Our *Saviour* ſays, *Luk.* xii. 57. *Yea, and why even of your ſelves judge not what is Right?* But why *of your ſelves*, if we have no *Light* at all *of our ſelves* whereby to *judge*?

I find a great *Light* of the *Quakers*, *Edw. Burrough*, owning theſe *Two* Lights *within*, in his *Warning to Underbarrow*, 1654. p. 16. and 17. of his *Works* Re-printed 1672. where ſpeaking of ſome of the *Worlds People*, *whoſe Light* (ſays he) *is only Natural and Carnal, and doth only make manifeſt Carnal Tranſgreſſions and who Judge by the* Natural *light*, *&c.* This being Objected by *John Stalham*, in his *Reviler Rebuked*, p. 282. as a Contradiction to what other *Quakers* had ſaid of the *Light*. *Richard Hubberthorn* (a *Quaker* of the Firſt Rank) undertakes the Defence of *Burrough*, which you find in his *Works*, Re-printed 1663. p. 144. where he ſays that *Burrough* was Miſ repreſented, in that *Stalham* would have had him ſay, that the *Light* of *Chriſt* was *Natural* and *Carnal*, which he ſays *Burrough* did not mean; but the *Light of man* (ſays he) *by which Carnal Men do judge of Carnal Tranſgreſſions, is Natural*——*And Mans light, by which Carnal men do Judge of any thing, is one thing, and the light of* Jeſus Chriſt, *which is Spiritual mens Guide, is another thing.* Here are *Two* Lights *within* moſtplainly, which Mr. *Penn* does ſo poſitively Oppoſe.

But which of theſe Lights guided Mr. *Penn*, and which *Hubberthorn* and *Burrough*? For it could not be the ſame Light that guided to Two Lights, and not to Two!

And now it will be time, to ask from Mr. *Penn* a Solution of the Difficulty which he Propoſes p. 29. that is, *To aſſign us ſome certain* Medium,

Medium, *or* Way, *whereby we may truly discern, and distinguish between the Manifestations and Reproofs of the* Natural Light *within, from those of the* Divine Light *within*. He proposed this as a Difficulty upon the Opinion of Two Lights within, a *Natural*, and a *Divine*. And presses it against those who held that the *Natural* Light could *Reprove of Evil*; if which were granted, he would yield that ther must be Two Lights. But he supposes that nothing but the *Divine* Light could *Reprove of Evil*. The contrary of which has been shewn from 1 *Joh.* 3. 20. and allowed both by *Burrough* and *Hubberthorn*, who both (in the places above Quoted) do assert that the *Natural* Light does *Reprove* of *Carnal Transgressions*: And therefore, if *Carnal Transgressions* be *Evil*, the *Natural* Light does *Reprove of Evil*.

But that which I would Improve from this, and for which I have been so long upon it, is, to Represent to Mr. *Penn* the Consequence of this Opinion of his. For if I think that my *Understanding* is a Perfect *Blank*, uncapable to *Judge* any thing *of it self*, that is, by the *Natural* Light which *God* has given it: But that every *Thought* of my *Heart*, concerning *Religion*, is *Super-natural*, Darted in there Immediately by *God* Himself, by the very *Life* of *the Word Eternal*, Then must I follow every such *Thought*, even without *Examination*, and Refuse to let it be *Over-Ruled*, either by the *Written Word* of the *Scriptures*, or by all the *Reason* or *Authority* of *Men* or *Angels*. And if such *Thought* be *Erroneous*, I am *Unmoveable* and *Irrecoverable*! This is the most *Desperate Condition*

Condition of which Man is Capable in this world. Therefore this *ſtumbling Block* muſt be Removed before we can proceed any further. And this is that, which keeps the *Quakers* ſo Deaf to all Arguments, *Charm* we never ſo *wiſely*!

It was this which Confirm'd *Gilpin*, *Toldervy*, *Milner*, and other *Quakers*, that their *Diabolical Poſſeſſions* (owned now as ſuch by all the *Quakers*) and the *Quaker witches* who Attempted the lives of *Henry Winder* and his Wife (ſee the Story in *The Snake*, p. 300.) and tho' *Diſproved*, *Confuted*, and *Confounded* many ways in all their *Accuſations* againſt them, yet ſtill to ſtick to it, and could never be brought to *Repentance*, or to own themſelves *Miſtaken*. Why? Becauſe they had this *Notion*, *That what came into their minds, was the* Light *of* Chriſt.

And ſo it muſt be, if ther be no other *Light* in the *mind* but that of *Chriſt*, except we allow of a *Diabolical*. And then ther are *three* ſorts, *Natural*, *Divine*, and *Diabolical*.

Unleſs you will ſay, That a *Falſe-light* (as the *Diabolical* is) ought not to be Reckon'd a *Light*. But that will not do. Becauſe what Guides, or Directs, or perſwades, *that* is called a *Light*: And you may as well ſay, That a *Falſe-Guide* is no *Guide*, as that a *Falſe-light* is no *Light*: Thus it is, that *Satan* Transforms himſelf into an *Angel* of *Light*. And as our *Saviour* has fore-warned us, That the *Light* in ſome Men is *Darkneſs*. Not that *Light* is *Darneſs*, but what men take for *Light*; and that is a *Light* or *Guide* to them, though a *Falſe* One.

And

And then how we ſhall know the one from the other? That is a Material Queſtion which you have ask'd, and which now Returns upon you.

What is that *Spirit* of the *Prophets*, that is Subject to the *Prophets*? Is it the *Divine* Light *within*? is *God Subject* to the *Prophets*? Muſt you not then allow a *Natural* Light? *Ceaſe from thine own Wiſdom*, Prov. xxiii. 4. Can ther be *Wiſdom* without *Light*? *Wiſdom* is *Light*. Muſt I then *Ceaſe* from the *Divine* Light? or is ther not another? And how ſhall I know *mine own* Light, from the *Divine* Light?

We are Commanded not to *Believe* every *Spirit* but to *Try the Spirits*, 1 *Joh.* iv. 1. How ſhall we *Try* them? By Themſelves! Muſt I Try the *Spirit* or *Light* in my *Heart*, by it ſelf? Ask it, whether it be a *True Light*, or not? It ſays it is. So do all *Deceivers* ſay, ſo does every *Falſe-Spirit* ſay; then I muſt not take its word: But I muſt *Try* it. And I ask again, *How Try it?* Therefore it muſt be by ſomething elſe than it ſelf. And what is that? Now we are near the Truth. For, Mr. *Penn*, the Caſe ſtands thus.

God has given a *Natural Light* to our *Underſtanding*, but a *Fallible* one; therefore it needs *Help*, and our own *Endeavours*. The Principal Help is the *Influence* and *Light* of the *Holy-Spirit* of *God*, which works together with our *Light*, and Enables it to work. Beſides this, *God* has given us a *Rule* to walk by. Plain, Directions in *writing*, which we may *Study*, and have always before us. That is, The *Holy Scriptures*; and His *Light*, will open, that is,

Help

Help our *Underſtanding* in the *Reading* and *Studying* of the *Scriptures*; but that Implies we muſt *Read* and *Study*; we muſt uſe our *Endeavours*, elſe He cannot *Help* our *Endeavours*: We muſt not ly in the *Ditch*, and cry *God help us*; uſe no *Outward Helps*, which *God* has *Appointed*; but fold our *Arms*, and *ſit ſtill* and *gape* for *Extraordinary Inſpirations*, which is a *Tempting* of *God*, inſtead of *waiting* upon *Him*.

Then *God* has Appointed other *Helps* beſides the *Scriptures*, He has Conſtituted a *Church*, and an *Order* of Men to *Teach* us, to Help us to *Underſtand* the *Scriptures*; and to Adminiſter the *Sacraments* to us, which *Chriſt* has Commanded; and Promiſed the Aſſiſtance of His H. *Spirit* to thoſe who ſhall Reverently, as He has Appointed, approach unto them.

We have likewiſe the *Helps* of *Hiſtories*, and *Human Learning*, to know former Times, to obſerve the *Riſe* and *Growth* of *Hereſies*, and to beware, leſt we Fall into the like *Snares* of the *Devil*.

But if we will *Neglect* all theſe *Helps*; nay, *Villifie* and *Deſpiſe* them, cry out upon them as *Low*, *Carnal*, and what not; and Direct *God* to work *Miracles* for us, while we Refuſe to work, to ſend ſuch an *Irreſiſtable* and *Infallible Light* into our *Hearts*, as may, without any Pains on our ſide, ſecure us *Abſolutely*; and then is an End on't! If we will thus Alter our own *Frame*, and the whole *Method* of *God's* Diſpenſations, it is but juſt with *God* to give us up to follow our own *Imaginations*, and let us feel the Effect of our *Folly*.

But now, on the other hand, if we will be Content to follow *God* in his way: To acknowledge what we *Feel* and *Know*, that we have a *Free-will* within us, and an *Understanding*, which has *Natural* Powers, to *Judge*, and *Discern*, and *Consider*; and will use the *Helps* God has given us; then, and not till then, are we in a Capacity to be *Reason'd* with; to Judge and Try our own *Spirits*, and other Mens, by the Plain Rule of *God's* H. Word; and if we find they speak not according to that then to Reject them. Then may we expect the Assistance of God's B. *Spirit* to Inform our *Understandings*, and lead us into All Truths necessary for us.

For, whatever the *Quakers* think, the *Ch.* of *England* has always Acknowledged the *Influences* and *Inward Operations* of the B. *Spirit* of *God* upon our *Hearts*, as the Cause of all the Good that is wrought in us; which is sufficiently shewn in *The Snake*, Sect. xxii.

And this has been all along the Doctrin of the *Catholick Church*, which I might prove at length; but that is not the Point in which we are, at Present, engag'd: Yet for the Satisfaction of the *Quakers*, who may not know this, I will set down two *Canons* of the *Council* of *Carthage*, which was held in the year of our Lord, 419.

Can. 113. *Whoever says, That the Grace of God, by which a Man is Justify'd through Jesus Christ our Lord, avails only for the Remission of Sins that are already*

Ὅστις δὲ ἅπαξ εἶπον τὴν χάριν τοῦ Θεοῦ ἢ τινι δικαιοῦται διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, εἰς μόνων ἄφεσιν ἁμαρτιῶν ἰσχύειν τῶν ἤδη πεπραγμένων, καὶ μὴ παρέχειν ἔτι μὲν βοή-

ready paſt, but does not alſo give ſtrength to reſiſt ſin for the future, let him be Anathema. For the grace of God does not only give us the knowledge of what we ought to do, but alſo inſpires us with love, whereby we may be enabled to Perform thoſe things which we know to be our duty. Likewiſe whoſoever ſhall ſay, that this grace of God, which is thro' Jeſus Chriſt our Lord, does help us to avoid ſin, only as the knowledge of Sin is made manifeſt to us by it, whereby we know what we ought to ſeek after, and what to avoid; but that ſtrength is not given us by it, that what we know we ought to do, we may alſo love it, and be enabled to perform it, Let him be Anathema.

θειαν πρὸς τὸ μὴ ἁπαξ ἁπλῶς ἐπιγινώσκειν, ἀνάθεμα ἔστω. ὅτι ἡ χάρις τοῦ Θεοῦ οὐ μόνον γνῶσιν παρέχει, ἵνα δεῖ πράττειν, ἀλλὰ καὶ ἀγάπην ἐμποιεῖ ἡμῖν, ἵνα ὃ ἐκ γινώσκωμεν, καὶ πληρῶσιν ἰσχύωμεν. ὁμοίως, ὅστις λέγοι πίστιν τὴν αὐτὴν χάριν τοῦ Θεοῦ, τὴν διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, εἰς τοῦτο μόνον ἡμῖν βοηθεῖν, πρὸς τὸ μὴ ἁμαρτάνειν, ὅτι διὰ ταύτης ἡμῖν ἀποκαλύπτεται καὶ φανερῶται ἡ γνῶσις τῶν ἁμαρτημάτων, ὥστε γινώσκειν ἃ δεῖ διώκειν καὶ ἃ δεῖ ἐκκλίνειν, ἀλλὰ οὐ δι' αὐτῆς ἡμῖν παρέχεσθαι, ἵνα ἃ γνῶμεν ποιητέον, καὶ ποιῶμεν ἐπὶ μᾶλλον ἀγαπήσωμεν καὶ ἰσχύωμεν, Ἀνάθεμα ἔστω.

Can. 114. *Whoſoever ſhall ſay that the grace of Juſtification was therefore given unto us, that what we could perform by our own free-will, we may do the more*

Ὅστις λέγοι ποτε εἶπον, διὰ τοῦτο τὴν χάριν ἡμῖν τὴν δικαιοσύνης δεδόσθαι, ἵνα ὅσῳ ποιεῖν διὰ τοῦ αὐτεξουσίου δυνάμεθα, ἐυχερισέστερον περιπατῶμεν διὰ τὴν χάριν· ὥσπερ καὶ εἰ ἡ χάρις μὴ εὐκο-

easily by grace; insomuch that tho grace had not been given, we might, tho' with difficulty, perform the divine Commandments without it, let him be Anathema. For, concerning the fruits of the Commandments, The Lord *did not say that without me, ye shall do them with difficulty; but He said, without me, ye can do nothing.*

ὅτο, ὐκ εὐχερῶς μὲν, ἀλλ' ὅμως ἐδυνάμεθα κὴ ἄνευ ἐκείνης ἔτι μὲν πληρῶσαι τὰς Θείας ἐντολάς· Ἀνάθεμα ἔστω. δεῖ γὰρ τῶν καρπῶν τῶν ἐντολῶν ὁ Κύριος ὐκ εἶπεν, χωρὶς ἐμοῦ δυχερῶς δύνασθε ποιῆν· ἀλλ' εἶπεν, χωρὶς ἐμοῦ ὐ δύνασθε ποιῆν.

This Constant Doctrine of the Church, the *Quaker Infallibility* did not know that she had ever held; and therefore set it up as a New *discovery* of their own, and broke with the Church for it. And to Advance *Divine Grace*, they would extinguish *Human Reason*, which is a *Divine Grace* it self, and the Subject given unto us by *God*, whereupon his B. Spirit should work.

And to Divest us of it, is to make us cease to be *Men*, instead of being *Saints*.

It makes *God* the sole *Author* of all our *Sin*; for if we have no *Natural Light*, we can have no *Free will*; are only *Passive* in *God*'s Hands, acted by him, but do nothing of our selves, and therefore are not answerable for any thing that we do; more than a *Sword* or a *Pen* are Blame-worthy for whatever use is made of them.

This Arraigns the Wisdom of God, in all the *Institutions* and *Ordinances* that ever He gave to Men. For, what need of such Helps to the *Divine* Light! and Mr. *Penn* says we have no other. Why then does he Preach? To whom doth

doth he Preach? To the *Divine* Light in Men? (as *G. Fox*, and the *Primitive Quakers* us'd to ſpeak) Can he *Teach* that? Cannot that *guide* Men without his Preaching? If he ſays that he only Preaches to perſwade Men to follow that *Light*. But cannot the *Light* Teach even that too? Or has it forgot it? Does it need *Help* in that? Then why not in other things? then is it not *ſelf-ſufficient* without *ſomething elſe*.

Nay, by this Principle, ther was no need of *Chriſt*'s coming into the World, at leaſt of His *dying* for us: For Men had the *Divine* Light before. And what could the Man *Jeſus* add to that? Was it not *ſufficient* without *Him*? If not, then you want ſomething elſe beſides your *Light within*: But if it was *ſufficient* without *Him*, then could not His Coming be *Neceſſary*. I deſire to know what you differ herein from the *Deiſts*? They hold a *Divine Light* Planted by *God* in the Heart of Man, which they call *Reaſon*: And that this is *ſufficient*, without any thing elſe, to Teach a Man all that he ought to *Know* or *Do*. This *Divine Light* you call the *Light within*: So that you Differ from them but in *Words*: Both of you Reject the Neceſſity of any *Outward Revelation*, that is, of a *Chriſt without*. And ſo are the ſame with all the *Pagan* or *Gentile* World. For they too (and the latter *Mahometans*) allow *Jeſus* to have been a Good Man; and to have had this *Divine Light* (which you call *Chriſt*) within Him, as all other Men have: But this does not make Him *Properly the Son of God*; which you alſo *utterly deny* Him to be,

as ſaid before, p.3. This is Literally that *Anti-Chriſtianiſm* which is Reprehended, 1 *Joh.* 2. 22. of Denying *Jeſus* to be the *Chriſt*. For having of the *Light* in me, does not make me to be the *Light*: But *Jeſus* not only had the *Light* in Him, but he was the *Light*, or *Chriſt*; which it is *Blaſphemy* to ſay of any other. And yet, if Man have no other *Light* in him but the *Divine*, and that be made Part of his *Nature*, it muſt follow that he is *God*: For whoever does *Properly* partake of the *Divine Nature*, is ſo.

2. But now whatever Mr. *Penn* thinks of my *Reaſoning*, (which by his own Principle, muſt be the Immediate Dictate of the *Holy Ghoſt*, if I have no *Natural* Light which taught it me) yet he can have no Reaſon to break *Communion* with us, upon this Account, more than with *Hubberthorn*, *Burrough*, or other *Quakers* who held the ſame, as *James Naylor*, and others I cou'd ſhew, if that were worth the while. And though *James Naylor* was Cenſur'd by the *Quakers* for other things, yet never for this; and he was Receiv'd again into Favour, and Liv'd and Dy'd in their *Communion*.

3. This hinders not, by Mr. *Penn*'s own Acknowledgment, they and we being all of one *Religion*. For he ſays, p. 62. *I know not how properly they may be call'd of divers* Religions. *that aſſert the* True God *for the object of* Worſhip; *the Lord* Jeſus Chriſt, *for the only Saviour*; *and the* Light *or* Spirit *of* Chriſt, *for the Great* Agent *and* Means *of Mans Converſion and Eternal Felicity*.

Now

Now all this, Mr. *Penn*, the *Church* of *England* does most sincerely and heartily *Believe*, and ever have *Profes's'd* it: And therefore, if we be not of divers *Religions*, why of divers *Communions*!

4. Again, your Exposition of *Justification*, p. 79. That you acknowledge Justification *only for the sake of the Death and Sufferings of Christ*; *and nothing we can do*, (say you) *though by the* Operation *of the* Holy Spirit, *being able to Cancel old Debts, or wipe out old Scores: It is the Power and Efficacy of that Propitiatory offering, upon Faith and Repentance, that Justifies us from the sins that are past; and it is the Power of* Christ's *Spirit in our hearts, that Purifies, and makes us Acceptable before God.* All this is most *Sound* and *Orthodox*. And your whole *Ninth* Chapter concerning the *Inward* and *Spiritual* Appearance of *Christ* in the *Soul*, I not only *Approve*, but do very much *Congratulate* with you, that you have so *Christianly* and *Pathetically* Press'd it. I know you will not suspect me of *Flattery*: For, where ther is occasion, I speak Plain enough. This *Cause* Requires not *Dodging*. Let us Contend for the *Truth*, on whatever side it lies. It is for our own *Souls*. And we must give an Account.

How do you keep up a *Schism*, if you agree with us in these *Fundamentals* of *Religion*! *Small Matters*, you know are not sufficient to excuse a *Schism*. *Great* things are to be *done*, and *much* to be *Born* to Compass such *good of souls*.

Therefore let me consider all your Objections.

1. Chap. x. Sect. 1. You Insist much upon the *Spirituality*, and *Life* of *Prayer*. In the name of God, carry that as High as you can, you shall find no opposition from us: For without this, *All Prayer*, in whatever *words*, whether *Ex tempore*, or *Pre-meditated*, are but *Dead Forms*. And an *Ex tempore* Prayer, is only *Ex tempore* as to the *Speaker*, if he has not thought of it before: But it is as much a *Form* to the *Hearers*, as if he had thought of it; if they join with him, they are ty'd to his *words* and *method*, and every thing else of his *Prayer*. So that the Question is ill stated, to call *Premeditated* Prayer a *Form*, and the other not. Both are *Forms*, and equally *Forms* to the *Hearers*: But the True State of the Question is this, whether an *Ex tempore*, or a *Premeditated Form*, is most Beneficial to the *Hearers*? Which can be freed from most *Defects*? And which best fitted to the Common Exigencies of the People!

If the Heart cannot be suppos'd to be *Spiritually* lifted up in the use of any *Form*, then must all *publick* Prayer cease. Then was the *Lords Prayer* Unfitting ever to be us'd; or the *Psalms* of *David*, which were daily Read in the *Temple*, and composed for that End.

But if the *soul* may be *spiritually* lifted up in the use of a *Form*, then is it Great Uncharitableness to *Censure* those who use it: And this can be no sufficient Cause for a *Separation*.

Besides that, it is Impossible for any of your *Hearers* to know whether they make use of (that is, joyn in) an *Ex tempore*, or a *Premeditated Form*: For how do they know whether the

the *Speaker* has thought of it before? Theſe are too ſlender Cauſes for a *Separation*.

But in our *Churches*, the *Miniſters* are not ty'd to the *Common-prayer*, but take the ſame Liberty as yours, to pray according to their own Conceptions before and after *Sermon*. So that herein you may join quite free from this Exception.

2. Your next *Exception*, Sect. 2, and 3. is concerning the *Miniſtry*, That they who undertake it, ought to be *Guided* and *Influenced* by the *Holy-Spirit*. Herein you differ not from us. We aſſert the ſame. And it is Demanded in the Examination of Perſons to be *Ordain'd*, Whether they are perſwaded that they are moved thereto by the *Holy Ghoſt?* If Men will be ly their own Conſciences, and thruſt themſelves Unworthily into the *Miniſtry*, that is not to be objected againſt the *Conſtitution*: And, Mr. *Penn*, you know that your *Communion* has Laboured under this Inconvenience as well as ours. I need not go to Inſtances. I know you will not put me to it. Therefore this is no Cauſe for *Separation*.

3. Your 4. *Sect.* That *Miniſters* are *Chriſt's* Witneſſes, and applying to this 1 *Joh.* 1. 1, 3. *That which we have heard, ſeen with our Eyes, and our hands have handled*, &c. ſeems Strange; for this was ſpoken by St. *John* in relation to the *Perſon* of *Chriſt*, whom they had *ſeen*, *felt*, &c. And ſuch ſort of Witneſſes I ſuppoſe you do not Pretend to be: You Pretend not to have *ſeen* our *Lord* in the *Fleſh*. But if you take this *ſpiritually*, (as I perceive you do) then we Witneſs

it

it as much as you. And here can be no Cauſe of *Separation.*

4. Your 5. *Sect.* againſt Mens *offering money to be made Miniſters.* I would fain know what Caution you can adviſe againſt *Symony* that is not taken. But if you think it utterly unlawful for *Miniſters* to Receive ought from the *People*, to whom they *Preach*, How got *G. Fox* ſo much Money? And I would deſire to know how you anſwer 1 *Cor.* ix. 7, 11, 14. *Gal.* vi. 6. *Phil.* iv. 14. 16. However, here can be no Cauſe of *Separation.*

5. Chap. xii. *Sect.* 1. You ſay nothing againſt *Tythes*, but that you will not Support our *Miniſtry:* And that depending upon what is ſaid before as to them, I diſmiſs it. Though you might Grudge them their Tythes, and yet not break *Communion*: For you are no leſs Lyable to them now, than if you were in our *Communion.* And, not now to enter upon the *Jus Divinum* of *Tythes*, (which I think is very Plain) yet till you can ſhew it to be a Sin for the *King* and *Parliament* to give *Allowances* or *Eſtates* to the *Clergy*, as well as to other Men, you can never countenance a *Separation* upon the account of *Tythes*, Ther are many in our *Communion* who are not yet perſwaded of the *Divine Right* of *Tythes.*

6. As to your 2. *Sect.* againſt *Swearing.* You have obtained an *Act of Parliament* to Swear in your own *Form.* Therefore that *Objection* is taken out of the way. At leaſt it can be made no Pretence for a *Separation.*

7. As to your 3. *Sect.* concerning *War*, you ſay no more of it than that it ought to Ceaſe among

mong *Chriſtians*. And who does not wiſh it? But that it may ſome times be *Neceſſary* and *Lawful* you have allow'd, in Engaging to the Government to maintain Souldiers in *Penſilvania*. But however you may keep that opinion, and yet not make a *Separation*. As you may, what you mention Sect. 4, 5, 6, and 7. That is, The *Salutations* of the Times, *Plainneſs* of *Speech*. Not to Marry from among your ſelves. *Plainneſs* in *Apparel*. And to Refrain *Sports* and *Paſtimes*.

8. As to Sect. 8. againſt our Publick *Faſts* and *Feaſts*, they are little enough obſerv'd amongſt our ſelves. You'll not be much Quarrell'd for that. But your Reaſon againſt them, becauſe they are of *Human* Inſtitution, needs another Reaſon why that is one, which you do not Give us. All *Churches*, both before and ſince *Chriſt*, have done the ſame. And ther is no *Prohibition* againſt it. However, if you cannot comply with it, you may ſtay at home on thoſe days. That is no Reaſon for a *General* Separation.

And theſe are all the *Cauſes* you have *Inſtanc'd* or *Hinted* at in your Book. And I hope, upon ſerious Conſideration, you will not think that any or all of them are ſufficient for a *Separation*.

Remember what you ſaid to your own *Separatiſts* of *Harp Lane*, when they deſired to put up paſt *Quarrels*; you bid them then to *Return from their* Separation. Take the *Good Advice* you have given. Sure the *Cauſe* is more Important. And our *Church* can Plead more *Authority* over you, than you could over them.

And

And if you think that ſhe has *Errors* and *Defects*, (wherein I will join with you) yet Conſider, that no *Errors* can juſtifie a Breach of *Communion*, but thoſe which are Impos'd as Conditions of *Communion*.

We ſhall have many things to *Bear* with, to *Bemoan*, to *Amend*, to *Struggle* with, while we are upon this Earth.

And he that will make a *Separation* for every *Error*, will fall into much greater *Error* and *Sin* than that which he would ſeek to Cure. It is like tearing *Chriſt's* ſeamleſs *Coat*, becauſe we like not the *colour*, or to mend the Faſhion of a Sleeve.

God Direct you, and us all. To His Grace I commend you, and the *Influences* of His *Bleſſed* Spirit, to ſhew you what Great things it is in your Power to do for Him and His Church; and give you a Heart to do them that it be not laid to your Charge.

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I Would not have the *Reader* or the *Quakers* think, becauſe I have inſtanced but in *Seven* Particulars, wherein the *Quakers* have Copy'd after the *Antient Hereticks* within the firſt 150 Years of *Chriſtianity*, that therefore ther are no more. But I would not ſwell this matter to too great a bulk. I have ſhewn in *The Snake*. Sect. ix. how *George Fox* falls in with the *Patripaſſians*, who Deny'd any Diſtinction of *Perſons* in the *God head*; and conſequently held that it was *God* the *Father* who was Born of the *B. Virgin*, and *Dyed* for us. And whoever will compare the Tenets of the *Quakers* with the Account which *Epiphanius* and others later, have given of the *Gnoſtick* and other *Hereticks* of thoſe times, will find many other Particulars wherein they agree. But becauſe the *Quakers*, and others of our *Diſſenters*; have (for no cauſe but their own *Guilt*) excepted againſt the Account of former *Hereſies*, given by thoſe of After Ages, I have, to take away all Umbrage, fetched my Authorities from thoſe who were *Co-temporaries* with thoſe *Hereticks* which they mention.

FINIS.

Some Seaſonable

REFLECTIONS

UPON THE

Quakers

SOLEMN

PROTESTATION

Againſt *George Keith's* Proceedings at

TURNERS-HALL, 29. *Apr.* 1697.

Which was by them Printed, and ſent thither, as the Reaſons of their not Appearing to Defend Themſelves. Herein Annex'd *Verbatim.*

By the Author *of the Snake in the Graſs.*

LONDON,

Printed by *W. R.* for *Charles Brome*, at the *Gun* at the *Weſt-end* of St. *Pauls*, 1700.

A Solemn PROTESTATION *againſt* George Keith's *Advertiſement, Arbitrary Summons and Proceedings againſt Certain Perſons, and a Meeting of the People called* Quakers.

WHereas the ſaid *G. K.* a Scotchman, has aſſumed to himſelf a Power and Authority to Erect ſeveral Meetings of the Nature of ſome ſtrange and new Court of Judicature at *Turner's-Hall, London*, one on the Eleventh of the Month called *June*, 1696. and another on the 29th. of this preſent Month called *April*, 1697. (under pretence of having the *Permiſſion of the Civil Authority, that he is further to Detect the Vile and Groſs Errors and Hereſies of certain* Perſons by Name, and a Meeting of the People called *Quakers*) unto which he hath Cited or Summoned them, to *hear themſelves Re-charged, and Prov'd Guilty thereof*, as being *Repugnant to the Great Fundamentals of the Chriſtian Religion* (which Charges of his, as perverſly Stated by him, are Expreſly Denyed by us) for Proof thereof, Referring to his own Printed *Advertiſement* and *Narrative*, which have been largely Anſwered in Print, he having begun the Controverſie with us, by Printing divers bitter Invectives

againſt us, expreſly Contrary to his own former Teſtimonies in Print; and divers of our Friends Books, in Anſwer to him, ſtill lie heavy upon him, unreply'd to. And ſeeing he cannot effect his Invidious Deſigns in Print, to make his Odious Character of *Hereſie, Spreading Gangreen, and Contagion*, &c. take Effect againſt us, he has preſum'd to Erect ſuch an Arbitrary Courſe of Judicature, in a Confuſed Meeting at *Turners-Hall*, and thereunto, in his own Name and Authority, to Summon the Perſons and Meeting as aforeſaid, without their Privity, Concurrence, Conſent, or Agreement thereunto; either as to the Time, Place, Terms or Propoſitions, but he is the Sole Impoſer.

We therefore, who are Concern'd in behalf of the Peaceable People called *Quakers*, both as Free-Born Engliſh-Men and Chriſtians, do deny, and Solemnly Teſtifie againſt the Uſurpation, Arbitrary and Irregular Proceedings of the ſaid *G. K.* and againſt his new Juriſdiction (aſſum'd by him) for the ſame Reaſons, which were Exhibited in Print the laſt Year, *Why the People called* Quakers *Refuſed their Appearance at his Peremptory Summons* (and therefore he had no Reaſon to expect their Appearance this Year, the more Inſincere he, in his new Summons) and more particularly,

1. Becauſe he has no Legal Power to Erect any ſuch new Court of Judicature, and therein ſet himſelf up as Judge, and publickly to Stage, Brand, and Condemn Peaceable Proteſtant Subjects, and that in their Abſence too (who are alſo Free-Born Engliſh-Men) as *Heretick*s,

reticks, &c. and thereby to endeavour to Expoſe them to the Scorn, Contempt and Rage of a mixt Multitude, who are unmeet to judge of Religious and Spiritual Matters, or Controverſies.

2. We do not believe the Civil Authority, or any Concerned therein, on Due Conſideration, or juſt Information, will Countenance or Permit ſuch an Uſurp'd Authority, or Pernicious Preſident, as the ſaid *G. K.* has Aſſum'd and Attempted in this Caſe; tending not only to Diſcord, Diviſions, Heats, Animoſities and Tumults, but to Invade the juſt Liberties of Free-Born Engliſh-Men (who are *Peaceable Proteſtant* Subjects,) and to Gratifie and Strengthen the *Popiſh* Intereſt, that they may Glory in ſuch Diviſions and *Diſorders*, made by Turbulent Incendiaries.

We are not Unſenſible, that ſome Officious and Envious Agents are in the bottom of this Turbulent Attempt; who altho' they may pretend to be Reformed *Proteſtants*, yet ſavour too much of a *Popiſh Perſecuting* Spirit, (Juſtly Complain'd of by *Proteſtants*) and whoſe Work tends to bring an *Odium* upon the Proteſtant Religion.

3. We preſume the ſaid *G. K.* can Produce no Legal Commiſſion from the Civil Authority, either by Act of Parliament, or under the Great Seal of *England*, *Annually* to Erect and hold his ſaid Court of Judicature, to Summon, Convict and Condemn *Quakers* (ſo called) or any other Free Born Engliſh-Men, or Proteſtant Subjects for *Hereſie* or *Hereticks*, who are contrariwiſe Legally Recognized.

4. His feigned and falſe Pretence of *Juſtly Deſiring* the Perſons and Meeting aforeſaid to be preſent (*i. e.* to hear themſelves *Recharged*, Convicted and Condemn'd of *Vile* and *Groſs Hereſies*, &c.) appears, not only a peremptory Summons, but his Noiſe of *Vile* and *Groſs Errors*, and *Hereſies*, *ſpreading Gangreen and Contagion*, *Infecting many Thouſands in theſe Three Nations*, &c. does much Reſemble the Popiſh Clamours and Calumnies againſt Proteſtant Martyrs, and then *away with them*, *cut them off*; and Fire and Faggot followed, when the Writ *de Haretico Comburendo*, and the Six Bloody Articles were in Force, 31. *H.* 8. Ch. 14. both which are juſtly and happily Repeal'd.

5. For the ſame Reaſons, which the Parliament gave in the 16th. Year of K. *Charles* I. againſt the Court *Star Chamber*, and *High Commiſſion-Court* (Ch. 9. 10.) and for taking away, and diſſolving the ſame (tho' theſe had more Face of Authority, than this of *George Keith's*) we Oppoſe, Deny and Proteſt againſt theſe his Irregular and Arbitrary Proceedings and his new Court of Judicature, and Uſurped Power and Authority therein, as (not only tending to Diſcord, Diſorder, and Perſecution, and Endangering the Publick Peace, but alſo) Repugnant to the *Great Charter*, *Fundamental Laws* (*and Liberties of* England) Providing *that no Free-Man ſhall be Condemned*, *or any way Deſtroyed* without *due Order of Law*; as well as expreſly contrary to the Intent and Tenor of the late Act of Parliament, made in the firſt Year of the Reign of K. *William* and Q. *Mary*, Entituled, *An Act for Exempting their Majeſties* Pro-

Protestant Subjects Dissenting from the Church of England, *&c.* made *for the Ease of Scrupulous Consciences in the Exercise of Religion, as an Effectual Means to Unite their Majesties Protestant Subjects in Interest and Affection.* And the Meeting-Places thereby permitted or Allowed and Recorded, being for *RELIGIOUS WORSHIP*, as in the said Act is Expressed, Consequently, not for Division, Discord or Stages of Contention; and therefore we are not free, either as Men or Christians, to Subject our selves to any such Irregular Summons, or Arbitrary Power and Usurpation as aforesaid.

6. *Heresie* having been made an High Crime in Law [*Mirror*, *Justices*, p. 16.] and highly Punishable, *George Keith's* Publickly Staging and Branding us as *Heresticks*, appears both an High Defamation, and tending to destroy us in our Reputations and Liberties also, both contrary to Law and Gospel, and to Introduce a new and severe Persecution to Gratify his Envy. For his Turbulent, persecuting Spirit and Apostacy, from Christian Charity, Meekness and Moderation, and from that Faith that Works by Love, sufficiently appear; also by his *Earnest Expostulation with the most Pious and Learned of the Church of* England, (as Flatteringly he Terms them) to incense both the Clergy and Civil Authority against us, in his printed Postscript to his *Antichrists and Sadducees*, and therein commending the Popish Watchmen of *Rome*, and *Popish Countries*, above *most among the Protestants*, for their Zeal against such *Antichristian Errors and Heresies*,

as he there would make the World believe, Quakers hold *much worse than the worst of Popery* (p. 40, 41.) and his Summoning and Condemning us as *Hereticks*, appears so much Resembling the Practice of some of his Country-Men of the *Presbytery*, to Incense the Rable or Mob against our Friends in *Scotland*, as they have of late shamefully done, both in *Glasgow* and *Edenborough*, to the Great and Barbarous Abuse of our poor harmless Friends in those Parts, by their bitter Clamours and Aspersions against them, as *Hereticks*, &c. That we humbly hope, the Civil Protestant Government of *England* will never Countenance or Permit such unwarrantable Usurpation, which is not to use only *Spiritual Weapons* (as he pretends) but is of a contrary Nature and Tendence. We having treated the said *G. K.* at many Select and Solemn Meetings, we have had with him, in all Christian Patience and Tenderness on our parts; which were Slighted and Rejected by him. Thus we have answered his *Advertisement* and *Summons, ad hominem*, as Peaceable Free-Born English-Men, whose present Liberty ought not to be Invaded or Disquieted, either by any Arbitrary Usurpation, or Contentious Irreligious Meetings, whose End is to Asperse and Abuse others: Nor may such, with safety be Imitated, Allowed or Abetted by any of different Perswasions.

Now, let it be observed, whatever may happen to be the Effects or Consequence of the said

ſaid *George Keith's* Diſorderly and Unwarrantable Proceedings, or Meeting aforeſaid, we have given out this Solemn Proteſtation againſt the ſame, to Manifeſt our own Innocency and Clearneſs therefrom.

London, the 26th. Day of the 2d. Month, 1697.

Written, in behalf of the People called Quakers, *by ſome of them Concerned.*

Some Reflections *upon the foregoing* Proteſtation.

IT has been the common Cuſtom of the *Quakers*, ſince their firſt appearing in the World, to provoke others to Diſputes, and to Anſwer all *Challenges* ſent to them for that purpoſe, as deſiring nothing more than the occaſion of *Vindicating* and *Propagating* their *Principles* in the Face of the World. They readily embrac'd the Invitation of the *Baptiſts* to a publick Diſputation at *Barbican*; and after gave them the *Challenge*, and had their Tryal of skill at their *Meeting-place* in *Wheeler-ſtreet*; and after printed their *Conferences*. They had frequent *Diſputes* with Mr. *Baxter*, and ſeveral others. But theſe two years paſt, they have alter'd their Method; they are grown more *ſedate* and *modeſt*, or they find their *Cauſe* not ſo *Tenable* as formerly they thought it; and rail at *G. Keith* for bringing them now to the like *Teſt*.

They patiently endured his printed *Challenge* to them laſt year, to meet him at *Turners-Hall*, and juſtifie their *Doctrines*. Some of their number went thither, and made ſome oppoſition, but without any Deputation, as they ſaid, from the Body of the *Quakers*.

This year they have received another *Challenge* from him, to the ſame purpoſe, to which the

the foregoing *Proteſtation* is all the *Anſwer* they return'd; and ſuffer'd him to produce his *Charges* of groſs *Hereſies* againſt them, before the *Auditory* there Aſſembled, without any other oppoſition.

Therefore this their *Proteſtation* and whole *Defence* ought ſeriouſly to be conſider'd, which I will do without *Paſſion* or *Ill-words*, other than when I am forc'd to repeat ſome of theirs. For,

The deſign of the following *Reflections* is only to bring the *Quakers* to a thorow *Conviction* of their *Errors*; and to ſuch an *Acknowledgment* and *Confeſſion* of them, as is indiſpenſible to a true *Conviction*. There is nothing more deſir'd of them than to *Retract* and *Diſown* what is prov'd to be faulty in their *Writings*; and ſuch *Faults* as are either deſtructive to the *Faith*, or *Scandalous* (and ſo *ſinful*) to the *Reputations* of their *Neighbours*, in giving *falſe* and *uncharitable Repreſentations* of them. And this they are oblig'd to do by all the Rules of *Chriſtianity*, it being the ſmalleſt *Satisfaction* that they can make, to repair (ſo far at leaſt) the *Injuries* thereby done to the *Chriſtian Doctrine*; and to the *good Names* of thoſe whom they have wrongfully *Traduced*.

But this *Proteſtation* ſhews how unwillingly they are brought to either. By their ſhifting and ſtrain'd Excuſes for not appearing in their own Defence. As in the firſt line, that *G. Keith* is a *Scotchman*. Again, p. 2. That his deſign is to *gratify the Popiſh Intereſt*; and that there are under-hand *Officious and Envious Agents*, *whoſe*

whoſe work tends to bring an Odium upon the Proteſtant Religion.

But theſe deſerve no Anſwer, *being* but *Clamours*; and as groundleſs as his, who call'd his Reſty Horſe *Popiſhly affected.* For the *Detection* of the *Quakers* by *Proteſtants*, is ſo far from bringing any *Odium* upon the *Proteſtant Religion*, that it is the only Method to preſerve the *Proteſtant Religion* from the *Scandal* that muſt unavoidably fall upon it, if the *Quakers* are allow'd to come under that Denomination. For then muſt we own them as *Proteſtants*, who have thrown off the *Sacraments*, and all outward *Prieſthood* and *Ordinances*; nay, who deny the *Holy Trinity*; the *Divinity* of that Man, *Jeſus* our Lord, or *Redemption* by his Blood *outwardly* ſhed; the *Reſurrection* of the Body; or a Final and outward *Judgment* at the end of the World. Then, are they good *Proteſtants* who eſteem the *Biſhops*, and *Church* of *England* to be *Baal's Prieſts*, *Conjurers*, nay very *Devils*. Can *they* and *we* both be *Proteſtants*? What a Notion will this beget of *Proteſtancy*! How *Involv'd* and *Self-contradictious*; How *Contemptible* and *Odious* will this render the Name of *Proteſtant* to all the World! Will not this *Latitude* bring *Socinians* and *Deiſts*; even *Mahomet* and the very *Heathen* within the Pale of the *Proteſtant Communion*!

Therefore it is abſolutely neceſſary, either that we ſhou'd renounce the Name of *Proteſtants*, or no longer Compriſe the *Quakers* within that *Pale*: That is, unleſs they can *fully* and *clearly* Juſtifie their *Antient Teſtimonies* as to theſe things objected againſt them, or otherwiſe,

wise, now at last, freely *Disown* and *Condemn* them.

Till they shall be brought to do one of these, 'tis in our own Defence that we Dispute against them; and they cannot brand this with the Ignominious Names either of *Severity* or *Persecution*.

They are the *Aggressors*. They have *Attack'd* our *Religion* in all the Parts of it; our *Bishops* and *Clergy*, and our whole *Constitution*.

And we require no greater amends, for all that they have done against us, than to say, That they are *sorry* for it, and have done us wrong; and that they will no longer stand by those who have sought and endeavor'd our *Ruin*.

And tho' they shou'd refuse us even this *Justice*, and *Reasonable Security* for the future; yet we press for no *Persecution* against them; for no *Fines* or *Imprisonments*: But only, that we should not be oblig'd to acknowledge them as true *Protestants*, and that we may have *Liberty* to justifie our selves, and our *Religion* against the grievous *Calumnies* with which they have *loaded* both.

And if this be refus'd to us, the Cry of *Persecution* will run on our side. For, what greater or more unjust *Persecution* can there be, than to compel Men to lye still under the severest *Reproaches*, and debar them from the *Privilege* due to the greatest *Offenders*, to make any *Defence*, or so much as a *Complaint* of their *Sufferings*, however *undeserv'd*!

Is it no *Persecution* of the *Tongue* for the *Quakers* to represent our *Clergy* as the *Vilest* and most *Odious* of *Mankind*; as an *Abominable Tribe*,

Tribe, the *Bane* of *Soul* and *Body*, &c. And do they call it a *Perſecution* in us ſo much as to *Remember* or *Repeat* the *Epithets*, which they have given us, and which they ſtill refuſe to *Retract*; for (as ſaid at firſt) that is all which is deſir'd of them. But now let us conſider their *Proteſtation*.

Page 1. It refers to their *Anſwers* in print, particularly to *G. Keith's Narrative*, and ſays, that they are yet *unreply'd* to, whereas that *Anſwer* to the *Narrative* has been Reply'd to in *Satan Diſrob'd*, which is yet *unreply'd to*, except in *G. Whitehead's* carping at ſome Paſſages in it, in his pretended *Anſwer* to *The Snake in the Graſs*. *ibid.* He ſays they were ſummon'd without their *Privity*; that is falſe, for they had notice in print about a Month before. But it was without their *Conſent* or *Agreement*, that's true, for they wou'd never *Conſent* to have their Errors expos'd. This is the Plea (if it wou'd be admitted) of all *Guilty* Perſons, who do not *Conſent*, or *Agree*, to be brought to Juſtice, or to have their Crimes Detected. But, if they were Innocent they wou'd deſire to clear themſelves.

As to their *Reaſons* held forth in their *Proteſtation*.

1. *Firſt*, They operate in every Article as ſtrongly againſt their publick Diſputations with the *Baptiſts* at *Barbican*, *Wheelers ſtreet*, &c. Their coming into Churches in time of Divine Service, and provoking the Prieſts to Diſpute with them; againſt the whole method of their own firſt ſetting up, and all their manner of Proceeding ſince. 2*dly*, The Meeting appointed

at

at *Turners-Hall*, 11 *June* last, and this 29 *April* was no *Court of Judicature*, nor any *Court* at all, only for the Information of who pleas'd to be present, and to have given the *Quakers* an opportunity to vindicate themselves, if they thought themselves misrepresented; and which it's not to be doubted but they wou'd have done if they thought they cou'd have done it. For, why wou'd they, who have sought, and even forc'd, all opportunities to recommend their Doctrine, refuse such an occasion that was offer'd to them? and to have done it with so great Advantage, in the face of the Nation? not only to Establish their own Doctrine, but to overthrow their Opponents? and that with so much the more Advantage, that it was at the Instance of their Adversaries, and by their provocation? But their Pleeding that they are *Free-born English Men* to excuse it, is Pleading *Guilty* in a very foolish and shameful manner. And their objecting that *G. K.* had no *Legal Power* for what he did, was Condemning of *G. Fox* and all the *Quakers*, who never so much as pretended to any *Legal Power* for all their *Oppositions* and *Disputations*, which were in direct contradiction to the *Legal Powers*, and by an Authority (as they pretended) far superior to all *Legal Powers* upon Earth; and by which they took upon them to declare the *Laws* null and of none effect, as in case of *Tythes*, of maintaining an outward *Priest-hood*, &c. But more especially as to their Discipline of the *Second days Meeting*, of their *Monthly*, *Quarterly*, and *Yearly Meetings*, which are direct *Courts*, and of *Judicature* too; for therein they grant

grant *Orders*, inflict *Cenſures*, as of *Excommunication* againſt *G. Keith*, &c. Have *Deputies* and *Repreſentatives* from all the Counties of *England*, and from other parts of the World.

But they have herein ſtarted a very material Queſtion, which ought to be ask'd of them in their own words, viz. *What Legal Power they have to Erect any ſuch new Courts of Judicature, and therein ſet up themſelves as Judges* (which *G. K.* did not at *Turners Hall*, but left it to the Auditors to Judge for themſelves) *and publickly ſtage, brand, and condemn peaceable Proteſtant Subjects* (i. e. both the *Church of* England, *and* Diſſenters) *and that in their abſence too (who are alſo Free-born* Engliſh *Men) as Hereticks*; (nay more, as *Devils Incarnate, Baal's Prieſts, Dogs, Wolves, Conjurers,* &c.) *And thereby to endeavour to expoſe them to the ſcorn, contempt and rage of a mix'd multitude, who are unmeet to Judge of Religious and Spiritual Matters or Controverſies?* And this cannot come within the *Act* of *Toleration*, which is only for *Religious Worſhip*; and its expreſly caution'd, that it ſhall be with their *Doors open*, that all may have liberty to come in and hear; otherwiſe they forfeit all the Privileges of that *Act*. Now at the *Meetings* before mention'd, they have their *Doors* ſhut, and *Door keepers* at them, to keep out all them they think fit not to admit; and their Buſineſs is *Government* and *Diſcipline*, which is no ways within the *Act*, and comes under the penalty of all thoſe *Laws* which prohibit all *Convocations, Meetings, Conſultations*, &c. without the *King's* Licence; much more to *Enact, Promulgate*, or *Decree* any *Orders* or

Conſtitutions

Conſtitutions whatſoever. Now, if the *Biſhops* and *Clergy* of *England*, tho' Recogniz'd and Eſtabliſh'd by the *Law*, wou'd incur a *Premunire* ſo much as to *meet*, *conſult*, or *debate*, tho' concerning only their own *Order* and *Spiritual* Juriſdiction, without the *King*'s Licence; How then have the *Quakers* this Authority; and freely, and yearly, nay *Weekly* exerciſe it without controle! Further, if when the *Clergy* do meet in *Council*, *Convocation*, or *Synod*, the *King* may have his *Commiſſioner* preſent, to inſpect, and even to regulate their Proceedings, that nothing may be there Tranſacted prejudicial to the Government: How much more reaſonable is it, that tho' the Quakers *Convocations* or *Synods* were tollerated by Law, yet that the *King* ſhou'd have his *Commiſſioners* there to inſpect their Proceedings, and give an account of their Debates? If *Chriſtian Emperors* and *Kings* have had their *Ambaſſadors* and *Miniſters* preſent in the *General Councils*: If the *Hugonots* in *France* have ſubmitted, nay deſired and requeſted to have the *King*'s *Commiſſioners* preſent in thoſe *Synods*, which by His Majeſties Grace and Favour, they have been ſuffer'd to hold, that the *Government* might not only be ſecur'd from any Attempts of theirs, but all *Fears*, or ſo much as *Jealouſies* taken away. If the *Presbyterians* in *Scotland*, tho' now Eſtabliſhed as the National Religion, have the like *Commiſſioner* preſent in their *General Aſſemblies*, why ſhou'd not the *Quakers* be oblig'd to receive a *Commiſſioner* from the *Government* into the *Second days*, *Monthly*, *Quarterly*, at leaſt into their *Yearly Meetings*?

If

If at their beginning they were too inconſiderable for the notice of the Government, they are now become a *Numerous*, a *Wealthy*, and a *Potent* People; and in all reſpects worthy not to be neglected.

II. They give us a conſiderable hint, in ſaying that they are *Legally Recognized* by the *Parliament*; and thence would infer, that it's a Crime againſt the Government to accuſe them of *Hereſie*, which is highly puniſhable by the *Law*.

1. But, is not *Turners-Hall* as much *Recognized* and *Tolerated* as *Grace-church-ſtreet*? And is not *Apoſtacy* as grievous a Charge as *Hereſie*? And do not the *Grace church ſtreet Quakers* accuſe thoſe of *Turners-Hall* for *Apoſtates*? Let them acquit themſelves of this, and at the ſame time they have cleared *G. K.* and thoſe of *Turners-Hall* from this Charge.

2. But are not other *Diſſenters* as much within the Act of *Toleration* as the *Quakers*? And how do the *Quakers* treat them? See their Book Entituled *Quakeriſm a new Nick-Name*, &c. p. 165. Where they call them *An ill bread Pedantick Crew; the bane of Religion and peſt of the World; the old Incendiaries to miſchief, and beſt to be ſpared of mankind; againſt whom the boyling Vengeance of an Irritated God is ready to be poured out.* And are ſuch Men as theſe fit to be *Tolerated*! Are ſuch men as theſe fit to be *Recogniz'd* by the *Parliament*, as *Proteſtants*! What an Odium muſt this bring upon the very Name of *Proteſtant*, not only amongſt the *Papiſts*, but with all that call themſelves *Chriſtians*, even to the very *Heathen*, and all

mankind, who will believe this Repreſentation of our *Diſſenters*, which is given by the *Quakers!* And what ſort of Reflection does this imply upon the *Parliament*, which does *Recognize* theſe Men as *Proteſtants*, and make a *Law* on purpoſe to grant you *Toleration!* This is Referr'd to the *Committee of Privileges* to conſider.

3. But let go a little further. The *Church of* England is not only *Recogniz'd* and *Tolerated*, but *Eſtabliſhed* by *Law*. And if regard to *Laws* ought to be obſerv'd, ſhe might expect ſome more decent Treatment (upon that account) at the hand of the *Quakers*, who now plead the *Laws* in their Defence. And the common *Epithet* which the *Clergy* of the *Church of* England receives from the *Quakers*, is that of *Baal's-Prieſts*, as frequently in *G. Fox's Journal*, and the reſt of their Books. And this makes them not only *Heretiſks*, but downright *Idolaters*, as bad as the very *Heathen*. Nay, the *Quakers* call them *Devils*, *Conjurers*, *Thieves*, *Dogs*, *Wolves*, &c. In their *Guide Miſtaken*, &c. p. 18. you have this Elegant Deſcription of them, *viz. The Idle Gormandizing* Prieſts *of* England, *run away with* 150000*l. Year*, *under pretence of God's Miniſters*——*And no ſort of People have been ſo univerſally through Ages, the very Bane of Soul and Body of the Univerſe, as that Abominable Tribe, for whom the Theatre of God's moſt dreadful Vengance is Reſerv'd, to Act their Eternal Tragedy upon*, &c. And in Excuſe for theſe ſort of Expreſſions, they ſay again in their *Serious Apology*. p. 156. That *had they been ten thouſand times more ſignificant, earneſt and ſharp*

againſt

againſt that curſed bitter Stock of Hirelings, they had been but enough; and I would then ſay not enough, but that the Reverence I bear to the Holy Spirit (i.e. in the Quakers) *wou'd oblige me to acquieſce in whatever he ſhou'd utter through any Prophet, or Servant of the Lord*, i.e. the *Quakers Prophets*, who vented theſe *ſoft* Expreſſions againſt the *Clergy* of the *Church of England*; which it ſeems needed an *Apology* for the *Quakers Aquieſcing*, in ſuch, and not Inventing more *ſharp*, which I ſuppoſe all the *Furies* in *Hell* cou'd not help them to. But being ſo ſtinted to *Mildneſs*, the aforeſaid Author goes on (*ibid.*) againſt the *Clergy* thus. *And we have nothing for them but* Woes *and* Plagues, *who have made Drunk the Nations, and laid them aſleep on Downy Beds of ſoft Sin, pleaſing Principles, whilſt they have cut their Purſes, and pick'd their Pockets; Tophet is prepar'd for them to Act their Eternal Tragedy upon, whoſe Scenes will be renewed, Direful, Anguiſhing* Woes *of an Eternal Irreconcilable Juſtice.*

And they make an *Excuſe*, for not ſaying *ten thouſand times more ſignificant, earneſt and ſharp* Invectives againſt the *Church of England*; and ſay, that if they cou'd, all would be too little for them. We are much obliged to them for their Love! But where is their Reverence for *Laws*, with which they ſo much Preſs *G. Keith*, for Invading (as they pretend) the *Act of Toleration*, in Accuſing them of *Hereſie*? While they make no Ceremony of Ramming all the *Church of England* into *Hell*, and are ſorry they cannot find a Place *ten thouſand* times worſe for them; and take no Account

at all of their being *Eſtabliſhed* by *Law*; or of their being *Free-Born Engliſh-Men*, which they *Plead* as their Security, to *hide* and *cover* them from *G. Keith*, &c.

4. But tho' they Appeal to the *Laws*, when they ſeem to Favour them, yet if in any thing they go Counter to the leaſt of their *Principles*, they Damn both *Laws*, and *Law-makers*, and all who dare *own* or *obey* any ſuch *Laws*. Thus when *Laws* were made for the Payment of *Tythes* to the *Clergy*, the *Quakers* boldly declar'd ſuch *Laws* to be *Null*, and *Void*, Damn'd the *Law makers* for *Devils*, and all ſuch as ſhould Obey them. And this appears under the Hands of above *ſeven Thouſand* of them, Printed, 1659. under this Title. *Theſe ſeveral Papers were ſent to the Parliament, the 20th. day of the 5th. Month*, 1659. *being above ſeven Thouſand of the Names of the Handmaids, and Daughters of the Lord, and ſuch as feel the Oppreſſion of Tythes*, &c. And the like was ſubſcrib'd by many more *Thouſands* of the *Men-Quakers*; and all Approv'd and Directed by their Great Apoſtle *G. Fox*. In the aboveſaid Book, p. 3. they ſay, *The Commands of Men muſt be Annulled, that take Tythes, and not to be Obey'd by them that live in the Covenant of God.* And p. 21. *Therefore we with our Names and Hands, bear our Teſtimony againſt Tythes, the giver of them; the ſetter of them up, and the taker of them*; and p. 63. *We Declare with our Hands, and with our Lives and Eſtates, againſt the Miniſtry that takes Tythes,——and the* Law *that upholds them*, and p. 71. *Are not all theſe ſet up by the* Dragon's *Power, and held up by the*

the Dragon's Power, the Devourer, the Deſtroyer? Is not this the Power of the Devil? &c.

Here the *Parliament* are the *Dragon* and the *Devil*; and they Engage their *Lives* and *Eſtates*, in a *Solemn League and Covenant* againſt them, and their *Laws*; which *Laws* they now hold up as a *Buckler* to Shield them from the Force of *George Keith*.

5. But they proceed further than all this. They not only Condemn *Laws*, when they are againſt them; but they Declare againſt all *Magiſtracy*, except in their own Hands, but eſpecially againſt that of *Kings*. *The Lord is Riſen* (ſays *Edward Burrough*, in his *Standard*, &c. p. 9.) *to overturn, overturn Kings, and Princes, and Governments, and Laws; and he will change Times, and Laws, and Governments. There ſhall be no King, but Jeſus, nor no Government of Force, but the Government of the Lamb.* i. e. of the *Quakers*, who think themſelves only to be in his Power. *G. Fox* in his *A Word from the Lord* p. 15. Says, *There is that Nature that would have an Earthly King to Reign, in which Nature lodgeth the Murtherer.* And in a Book of his, which bears this Title, *Several Papers given forth by* George Fox, Printed, 1660. He ſays p. 8. *All Kings and Emperors have ſprung up in the Night ſince the days of the Apoſtles among the Antichriſts.* And p. 12. *So the Chriſtians go out from Chriſt, and ſet up Kings, like the Heathen.* p. 16. *We know that the* Kings *are the Spiritual* Ægyptians, *got up ſince the days of the Apoſtles.*——p. 9. and 18. *you never read of any* (King) *among the Chriſtians, but among the Apoſtates, ſince the Days of*

the Apoſtles.—p. 8. *Many Cry for an Earthly King, and will have* Cæſar, *and is not this the ſame Nature the* Jews *were in? And do not they in this Crucifie* Jeſus?—p. 9. *Are not all theſe Chriſtians, that will dote ſo much of an Earthly King,* Traytors *againſt* Chriſt? *And will theſe that are true Chriſtians, have any more Kings among them, but Chriſt?*——*I ſay, that is the Falſe Church that doth not live*——*upon the Heads of the Kings,* &c. *i. e.* in their Cant, to trample them under their Feet. *The Lord will clear the Land of you* (Rulers, Prieſts, *&c.*) *and not any that Rejects Chriſt, ſhall Rule in* England. Say they, in *Diſcovery of Enmity,* &c. p. 29. Now, whether they do not think that all *Church of* England-*men* do *Reject Chriſt*; they have ſhewn in the above *Epithets,* which they have given of them: and that they think the ſame of all others, but themſelves, See *The Snake in the Graſs.* 2d. Edi. *Sect.* 16. p. 189.

Thus much for *Kings.* And now for the Remainder of the Conſtitution of our Government the next, is *the Houſe of Lords.* Towards whom *G. Fox* ſhews his Reſpect in a Paper, which he directs *To the Council of Officers of the Army,* &c. Printed, 1659. Where Exulting in the Victories of the *Saints* againſt the *King,* among other Marks of their *Holineſs,* and to Guard againſt Returning to the Old Conſtitution of *Kings, Lords,* &c. Which then began to Threaten the *Uſurpers,* and towards which he fear'd ſome of them did too much incline; he minds them of their former *Glorious Rebellion,* and ſays, p. 7. *Oh what a Sincerity was once in the Nation! What a Dirty Naſty thing*

is

it would have been, to have heard of a House of Lords among them! Thus Civilly does he make his Court to their Lordships.

Now for the whole *Parliament*, the *Quakers* make as Bold with them, and Preach up the Lawfulness of the *People* (whom they called their *Masters*) taking Arms against them, and turning them out of Doors. Thus says *Francis* in his *Information, and also Advice to the Army*, &c. p. 5. *Many* (says he) *are so Doating on the Name of a* Parliament, *as tho' it were Essential, and cry up* Priviledge of Parliament. *But if they will not hearken to the Voice of their* Masters *the* People, *but may be call them Rebels and Traytors, if they shou'd be turned out*, &c.

How luckily now have the *Quakers* brought in the *Laws* of the Land, in their Aid against *G. Keith*, as if themselves were wholly Innocent in this Matter! But they have thereby given occasion for very Necessary and Important Considerations to be had upon this Head! But I proceed.

III. They Accuse *G. Keith* of a Design to Invade their *Property*, in Charging them with such a *Penal* Crime as *Heresie*; and to raise a *Persecution* against them.

This is a Pitiful and a Guilty Plea; And the proper Defence had been to have Appear'd and Justified themselves. But to hide themselves under *Acts of Parliament*, being *Free-Born English-Men*, and securing of their *Properties*, is flying out of the Pit, and calling for Help from the By-standers, which is yielding up the Cause to all Intents and Purposes; and leaving

their *Conquerors* to *Triumph* without any Oppoſition.

But it ſerves for other Ends, which they little dream'd of, even to call their own Sins to Remembrance. For they Accus'd *G. Keith* of this ſame Crime of Hereſie, for Preaching of an outward *Chriſt*, beſides their *Light within*, which they call'd Preaching of *two Chriſts*. And they proſecuted him for this, and proceeded even to an Accuſation againſt his Life. As you may ſee in the Printed Tryals of him, and others in *Penſilvania*; and in a Book Intituled, *The Hereſie and Hatred, which was Falſly Charg'd upon the Innocent, Juſtly Return'd upon the Guilty*, &c. Printed at *Philadelphia*, 1693.

But with what Face cou'd theſe Men Accuſe *G. Keith* for Invading of *Property*, whoſe Avowed *Principles* are to the Deſtruction of the *Properties* of others? As in the Caſe of *Tythes*, which are as much as the *Property* of the *Clergy*, Confirm'd by *Acts of Parliament*, as any Man's Eſtate in *England*.

And not only in *Tythes*, wherein they pretend ſome Scruple of Conſcience; for their *Conſcience* extend likewiſe to other Mens *Houſes* and *Lands*. *G. Fox*, in his *fifty nine Particulars*, which he ſent *to the Parliament of the Common-wealth of* England, Printed, 1659. p. 8. the 32. Particular is in theſe Words. *Let all thoſe Fines that belong to Lords of Mannors, be given to the poor People, for Lords have enough.* And Particular 29. *Let all thoſe Abby lands, Glebelands that are given to the Prieſts, be given to the Poor of the Nation; and let all the great Houſes, Abbies, Steeple-houſes*

houſes (this is the Name they give, in ſcorn, to our Churches) *and White-hall be for Alms-houſes, for the Blind and Lame to be there*, &c. Here *White-hall* muſt go too, as well as the *Fines* of *Lords of Mannors*. And in the fore-mention'd Addreſs to the ſame Parliament, 1659. Subſcrib'd by above *ſeven Thouſand* of the *Quakers*, p. 59. 63. and 65. they Require that the *late King* (as theſe *Rebels* Stil'd him) his *Rents*, *Parks*, and *Houſes* ſhou'd be Sold, and all the *Colleges*, and their *Lands*. And the very *Bells* out of the *Churches*, except *one in a Town, to give notice of Fire*, &c.

This was no Invading of *Property* in them! But for *G. Keith*, or any other to Detect their *Errors*, this is Encroaching upon their *Property*, as *Engliſhmen*! And no leſs than a direct *Perſecution*! And therefore they cry out upon the *Brachium ſeculare*, the *Temporal Laws* to come into their Reſcue. Of which they have ſo often and loudly complained againſt others, as a *Popiſh* Principle, to Anſwer by ſuch *Inquiſitions*, inſtead of *Arguments*.

But let us compare this Terrible *Perſecution* of *George Keith*, with what the *Quakers* have Preach'd up, and that in the *Name of the Lord*, againſt others. *George Biſhop*, in his *Warnings of the Lord*, &c. Printed, 1660. p. 19. Cries out to the *Officers of the Army*, *Remember* Amalek, *that is* (ſays he) *the Soul-Murthering, and Conſcience-binding Clergy man, blot out the Remembrance of* Amalek *from under Heaven*——*ye ſhall not forget it*. And of the *Lawyers* he ſays, *Vex the* Midianites, *for they Vex you with their Wiles*. And *G. Fox*, in *News out of the North*.

p. 31

p. 31. Proclaims thus, *Slay* Baal, Balaam *muſt be Slain, and all the* Hirelings *muſt be turn'd out of the Kingdom.* Theſe are their common *Epithets* for the *Clergy.*

And in his *Papiſts Strength*, &c. Printed, 1658. p. 19. he ſays. *And this I Declare in the Preſence of the Lord God, and all the Magiſtrates that be in God's Fear, they will break down the Maſs-houſes, Schools, and Colleges, which you make Prieſts and Miniſters in.* This was to pull down the *Neſts*, that the *Rooks* might be Baniſhed. But they were not to Eſcape ſo well. For *oh* (ſays *Edward Burrough*, in his *Word of Advice to the Souldiers*, p. 2.) *Give the Prieſts Blood to drink, for they are worthy!* This was Comfortable *Advice* to *Souldiers!* They are ready *Executioners!* When thus *Hollood* by *Prophets* ſent from the *Lord*, as they pretended. *Slay* Balaam! *vex the* Midianites! *Root out the Remembrance of* Amalek *from under Heaven! Give the* Prieſts *Blood to drink, turn the* Hirelings *out of the Kingdom!* Here was no Deſign of *Perſecution*, or Hurting of any Man's *Property!* or of *Reviling*, and Blemiſhing the *Reputation* of *Free-born* Engliſh-men, and Expoſing them to the *Fury* of the *Mob! To the Scorn, Contempt, and Rage of a mixt Multitude, who are Unmeet to Judge of Religious and Spiritual Matters, or Controverſies*, as the *Quakers* Urge againſt *G. Keith.* But it ſeems that they thought *common Souldiers* were good and ſufficient *Judges* of *Controverſy. G. Fox* Addreſſes his ſweet Paper, (before mentioned) not only *To the Council of Officers of the Army, and the Heads of the Nation,*

but

but *for the Inferior Officers and Souldiers to Read*, as it is Worded in the Direction.

IV. But perhaps the *Quakers* have chang'd their Mind ſince thoſe Times; and are now become more *Sober*, and *Peaceable* in their Diſpoſitions; I hope ſo of many of them. But then this is againſt the Will and Direction of their *Leaders* and *Rulers*. For ſince all the late Objections which have been made againſt them, both as to their *Errors* in *Faith*, and their violent *Perſecuting Principles*, they have in their laſt *Yearly Meeting* in *London*, 1696. Re-aſſerted the whole; that none may think they are chang'd in the leaſt Tittle. For in the *Yearly Epiſtle*, then given forth, and Printed, they Exhort all the *Quakers*, not to be mov'd at all the Objections againſt their Ancient *Doctors*, or to think them to have been *Fallible* (for then down muſt come their whole Foundation) but to ſtand ſtiff to their Tackle, or, as they word it, to *hold up the Holy Teſtimony of Truth, which hath made us* (ſays that Decretory Epiſtle) *a People to God, and preſerved us ſo unto this Day; and that in all the Parts of it: For Truth is one, and changes not; and what it Convinced us of to be Evil in the beginning, it Reprovas ſtill.* i. e. The *Church of* England, and all our *Magiſtrates*, *Kings*, *Lords*, and *Commons*, to be *Serpents*, *Devils*, *Scarlet-coloured beaſts*, &c. And they Maintain their *Ancient Teſtimony*, and that, *in all the parts of it.* For, *Truth is one, and changes not.* i. e. The *Quakers* who are, and always have been in the *Truth*, have not *Changed* at all ſince the *Beginning*. So that by this, they have made themſelves Anſwerable

for

for all that they have ſaid ſince their *Beginning*.

Add in that *Yearly Epiſtle*, mention is made of *Deputations* ſent thither from *Barbadoes*, *Mary-land*, *Weſt-jerſey*, *Penſilvania*, *Burmudoes*, *Antegua*, *Holland*, *Ireland* and *Scotland*, which ſhews the Extent of their Dominions. And this *Yearly Epiſtle* goes through all theſe; and Engages the whole Body of the *Quakers*.

V. Now the Application which it is Rational to make of all this, is, That theſe *Quakers* having not fewer than a *thouſand* Meetings in *England*; which, by computing but a Hundred to a Meeting, one with another, will amount to one *Hundred Thouſand* in *England alone*, beſides all the Countries above-nam'd. It is therefore very Reaſonable that ſo great a Body ſhou'd not be neglected, eſpecially conſidering, that they are grown very *Wealthy*, and are the moſt compacted in their *Government* and *Diſcipline* of any *Community* that is amongſt us.

And if they are ſuch irreconcilable Enemies to our *Church* and *Government*, as their *Ancient Teſtimonies* do hold forth, they muſt be extremely dangerous.

But if they are as *Heterodox* in the *Chriſtian Faith*, as the Quotations out of their Books (which they do not deny) do teſtifie, then it will be an Horrible Scandal to our Religion to have them Recogniz'd as *Proteſtants*; and will give the *Papiſts* ſuch an handle againſt us, as we ſhall not be able to withſtand.

Therefore the leaſt that can be expected from them, is, to appear before ſuch Perſon or Perſons as ſhall be thereunto appointed by Authority;

thority; and there Publickly, and under their Hands, to *Diſown*, *Renounce*, and *Condemn*, in ſuch *Poſitive* and *Expreſs* Terms as ſhall be preſcribed to them, all the above *Ignominious* and *Bloody* Quotations out of their Books, and ſuch others as ſhall be fully prov'd againſt them, together with the *Authors* of them, as not only *Fallible*, but *Erroneous* and *Wicked Teachers*, at leaſt, in all thoſe Points which ſhall be ſo prov'd againſt them.

And if they ſhall refuſe to do this, then can they not, with any Juſtice, complain (tho' complain they wou'd) if the *Parliament* did recall their including them within the Number of *Proteſtants*; it being otherwiſe Impoſſible to Retrieve the Reputation of the Name of *Proteſtant*; or give any tolerable Security to the *Government*. And a leſs Satisfaction cannot be expected, for all the *dreadful* and *odious Characters* given of the *Biſhops* and *Church of England* than a Retractation of them; and acknowledging that the ſame were not given forth by the *Holy Spirit* of *God*, as theſe *Quakers* have *Blaſphemouſly* pretended.

And their Modern Advocate *W. C.* under the diſguiſe of a *moderate Church-Man*, cannot deſire fairer Terms for them, unleſs he will throw off his *Vizard*, and declare himſelf as great an Enemy to the *Church of England* as themſelves.

There is no Medium: He that has ſaid *vile* and *ſcandalous* things of another, muſt either *unſay*, or *ſtand by it*, and *juſtifie* it. And the lookers on have leave to think the *Accuſation* juſt againſt thoſe, who are content to ſit with it,

it, and dare not insist upon so small a *Satisfaction* as a bare *Acknowledgment*: But when (without this, or any sign of *Repentance*) they *Court* those who have *Abus'd* them, and seek to engage them by new *Favours*, 'tis not only a *servile Truckling*; but when others are concern'd as well as themselves, their *Predecessors*, their *Successors*, their whole *Order*, and the Cause of *Religion* and *Christianity* with them, it is most *unjust*, and betraying of their *Trust*; it is letting of their *Flocks* go to the *Wolves*, and giving them their *Pass*. When the *Honour* of *Religion* is once Prostituted, its *Power* and *Influence* will soon decay.

VI. But the *Quakers* have the least reason of any *Dissenters* to expect the *Bishops* or *Church of* England's concurrence in granting *them Toleration*: They having exceeded all others in *Rancor*, not only against the *Bishops Persons*, but against *Episcopacy* it self. For when the *Baptists* had said, they thought it their *Duty to preserve them* (the Bishops and Clergy) *from all violence*, &c. The *Quakers* assaulted them from all Quarters, even for so much tenderness towards the *Bishops*, as to preserve their *Persons* from *Violence* and *Injury*, much more to think of granting them any *Toleration*. *Ed. Burrough* one of the *Principal* and most *Primitive Pillars* of the *Quakers Church*, wrote a Tract on purpose against this *Declaration* of the *Anabaptists*, and says to them (p. 618. of his *Works*, printed 1672) *What, are you about to make a League and Covenant with Antichrist? —— Do you look upon them to be Ministers of Christ or of Antichrist? —— Is not this a league with Hell*

Hell and Death? *And p.* 619, *What are you now for Tolerating Epiſcopacy*? *And if Epiſcopacy why may not Popery be Tolerated*? *Seeing they are one and the ſelf ſame in Ground and Nature*, &c. He was ſeconded by another of great Name among the *Quaker* Worthies, *Rich. Hubberthorn*, who attack'd this Declaration of the *Anabaptiſts* in the ſame ſtrain (p. 229. of his *Work*, printed 1663.) *Why will you not Tolerate* Popery (ſays he) *as well as Epiſcopacy*? *Have not the Profeſſors of Epiſcopacy Murdered and Slain, and do labour to Murder and Slay the People of God as well as the Papiſts*? *And will you Tolerate the* Common Prayer *among the Epiſcopacy, and not the* Maſs-Book *among the Papiſts, ſeeing that the* Maſs *was the Subſtance out of which the* Common-Prayer *was Extracted*? And much more to the ſame Purpoſe, in theſe and others of their Writers.

And if they will not now *Retract* theſe, and own them as *falſe Principles*, they muſt either think that the *Church* of *England* do's approve of their *Doctrines* to be truly *Chriſtian*; or otherwiſe, that She commits a great *Sin* in granting *Toleration* to them. None have a Right to expect *Toleration* from others, but They, whoſe Principle it is to grant *Toleration* to thoſe others, when they are in the For.

Whatſoever ye wou'd that Men ſhou'd do unto you, do ye even ſo unto them.

But there is an *Exception*, as to the *Quakers*, in this Caſe; for, as told before, they Declare againſt all *Kings* and *Governments* upon *Earth*. Why? Becauſe they will have no *King* but

Jeſus

Jesus: Of which they have given Publick notice in what they Stile *A Declaration from the People call'd* Quakers, *to the present Distracted Nation of* England, *printed* 1659. Wherein p. 8. and 9. They *Proclaim*, That they *have chosen the Son of God to be their King, and that He hath chosen them to be His People*: And thence infer, That as it is *His* only *Right to Rule in Nations* (whence they supersede the Commission of all other *Kings* or *Rulers*) so is it, say they, *Our* Heirship to *Possess the uttermost Parts of the Earth*; and that He may Command them to *Fight* in this Cause, to Regain *His Right* and *Theirs*, which is *Usurp'd* from them. Therefore, tho' they may expect *Toleration* from others, yet ought they not to grant it to others; Because all others are *Usurpers* of the *Power* which they *Possess*: And theirs *Only* is the *Heirship* to Possess not only *England*, but *the uttermost Parts of the Earth*. For which they have *Declar'd* it their *Principle* to *Fight*. Nor will they *Retract* this *Secret of* their *Government*. Let this be the *Test*.

May 8. 1697.

A Brief Account OF THE Socinian Trinity.

By the Author *of the Snake in the Graſs.*

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A

BRIEF ACCOUNT

OF THE

Socinian Trinity.

SIR,

THE *Socinians* hold a *Trinity* as well as we: They have lately Publiſhed *Bidle's Confeſſion of Faith touching the Holy Trinity.* But in the Explanation of this is all the difference: He, and one part of the *Socinians*, make the *Second* and *Third* Perſons to be *Creatures*, wherein they are guilty of a very groſs ſort of *Idolatry*, beyond what was acknowledged by any of the *Heathens*, To join *Creatures* into one *Holy Trinity* with *God*, and to *Baptize* Men into the Faith and Worſhip of *Creatures*. The *Arians* could never anſwer the Charge of *Idolatry* in

giving Divine Honour to *Chriſt*, while they acknowledged him to be but a *Creature*: Nor can the *Worſhip* of *Chriſt*, ſuppoſing him but a *Creature*, be excuſed from *Idolatry*, by any manner of way, which will not at the ſame time juſtifie the Excuſes not only of the *Church of Rome*, but of the *Heathens* themſelves for their *Idolatry*.

Another ſort of *Socinians* deny the *Second* and *Third* of the *Trinity* to be *Perſons:* And make them no more than the *Power* and *Wiſdom* of *God*, one call'd his *Word*, the other his *Spirit*, but yet that they are *nothing different from God*; as by a Man's *Spirit*, you mean the Man himſelf. Thus the *Brief Hiſtory of the Unitarians*.

But, by this Rule, they cannot ſtop at a *Trinity* in *God*, but muſt go thro' all his Attributes, *Juſtice*, *Mercy*, *Providence*, *Omnipotence*, *Eternity*, and Twenty more; and inſtead of the *Three* in *Heaven* (which they acknowledge) they muſt go to a *Fourth*, *Fifth*, *Sixth*, and without End.

In the next Place, where it is ſaid, *John* 1. 14. *The Word was made Fleſh*, they ſay that no *Perſon* was made *Fleſh*: This *Second* of the *Trinity* they ſay is not a *Perſon* but only God's *Power*, or the *Manifeſtation* of his *Power*, which they ſay *Inhabited* an Humane Perſon; *i. e.* the Perſon of *Jeſus Chriſt*.

So God *Inhabited* or *Inſpired* the *Prophets*, *Apoſtles*, &c. but this did not make him to become *Fleſh*.

But he Inſpired Chriſt in a *Higher Degree*.

The *Degree* ſignifies nothing as to the being made *Fleſh*. No *Inſpiration* or *Inhabitation* of God,

God, or any thing leſs than an *Imperſonation*, *i. e.* taking our Fleſh into his own *Perſon*, ſo as to be one *Perſon* with him, nothing leſs than this can make him to be *Fleſh*.

And it is certain that nothing can be made *Fleſh* but a *Perſon*. A *Manifeſtation* of God, or of any thing elſe, is nothing in itſelf; it is but our manner of Apprehending what is *manifeſted* or *ſhewn* to us: And to talk of this being made *Fleſh*, is the groſeſt Nonſence and Contradiction; Therefore if there be but *One Perſon* in the *Trinity* (as this Sett of *Socinians* do hold) then the *whole Trinity* was made *Fleſh*; and then they muſt come to *Muggleton*, who ſays, as they do, that there is but one *Perſon* in the *Godhead*, which is God the *Father*; and that *He* was *Incarnate*, and really *Died*, ſo that there was then no God: But *Muggleton* ſays that *Elijah* govern'd in his abſence, Rais'd him from the Dead, and Reſtor'd him his Throne, and then He was God again.

But, on the other hand, if there be Three *Perſons* in the *Holy Trinity* (as the reſt of our *Socinians* do hold) But the *Second* and *Third* only *Creatures*, and that the *Word* (the *Second* Perſon) was *Incarnate*; then they muſt anſwer for their *Idolatry*, in Worſhipping a meer *Creature*; and anſwer the Cloud of Texts which require and atteſt Divine Honour to be due to *Chriſt*, and Command the very *Angels of God* to *Worſhip* Him.

But, to turn again to thoſe *Socinians* who will have but one *Perſon* in the *Trinity*, they put this Meaning upon *Matth.* 28. 19. that we are Baptized in the name of the *Father*,

and of the *Son* (who is the ſelf-ſame *Perſon* with the Father) and of the *Holy Ghoſt* (who is the ſame *Perſon* with them Both.)

Again, *Matth.* 12. 32. if you ſin againſt *one* of theſe you ſhall be forgiven; but if you ſin againſt *another* (who is the very ſame with that *one*) you ſhall not be forgiven.

Now, I pray you, compare their *Trinity* and ours. They make *Three in Heaven* who are not *only Three* but may be *Threeſcore*, and yet all but one and the ſelf-ſame *Perſon*.

We acknowledge the *Three in Heaven*, whom the Scriptures tells us of, to be *only Three*, and that they are *Three Perſons*.

One of theſe was made *Fleſh*, the *other* not, yet they will not allow them to be different *Perſons*, but that He who took Fleſh, and He who did not take Fleſh were the ſame, or that they were not *Two*.

Theſe are the Men who cry out upon *Myſteries*; and pretend to Explain their Faith wholly by *Reaſon* and *Demonſtration*, and to make it eaſie and intelligible to the meaneſt Underſtanding!

Beſides, they differ more (if more can be) betwixt one another, than they do from us. What greater difference can there be concerning the *Object* of our *Worſhip* than *one* to make it *GOD*, the *other* but a *Creature*? As it is among the *Socinians*, in their Opinion of the *Second*, and *Third* in the *Holy Trinity*. What greater difference, than for one to ſay they are *Perſons*, another *no Perſons*? One to ſay they are *Adorable*, the other *not*? Muſt not one of theſe think the other *Idolaters*? And the other

other think them *Profane*, and Erroneous *in Faith*, who deny Divine Honour to whom it is Due?

These call themselves *Unitarians*; yet there is not, nor can be in the World, greater *Division*, and at farther distance, than betwixt the several sorts of these, who own themselves by one name, one would have the World believe that they have the same *Faith*: Which when so contradictory to it self, it can be ill expected to agree with the *Holy Scriptures*, and with the *Holy Catholick Church*.

We acknowledge a Great and Sublime *Mystery* in the *Holy Trinity* of *GOD*: That is a *Mystery* to us, which exceeds our Understanding. And many such *Mysteries* there are, to us, in the *Nature* of *God* which we all acknowledge; A *First Cause* without a *Beginning*! A Being which neither *made it self*, nor was made *by any other*! *Infinite* without *Extension*! In *every place*, yet circumscrib'd in *no place*! *Eternal* and *Perpetually Existing*, without any *Succession*! a *Present*, without *Past*, or *Future*! and many other such *un-explainable*, *un-intelligible*, *Incomprehensible Mysteries*; which yet hinder not our Belief of a *God*. And therefore not being able *fully* and *clearly* to explain the *Trinity*, which is the most *hidden* and *secret* Attribute of the Nature of *God*, can be no Reason for us to reject such Revelation which *God* has given us of Himself. Yet do we not want several *Shadows* and *Resemblances* of one *Nature* communicating it self to many *Individuals*, without either a *Multiplication* or *Division* of the *Nature*. We say that the *Soul* is *all* in *all*, and *all* in *every*

part of the *Body*: yet that the *Soul* is neither *Multiplied* nor *Divided* among the several *Members* of the *Body*. It is impossible for us either to *Explain* this, or to *Deny* it; for we *feel* it to be so, though it is wholly *unconceivable* to us *how it can be*. Now if the *Soul*, which is but an *Image* of *God*, at an Infinite distance, can communicate it self to several *Members*, without breach of its *Unity*; why should it be Impossible for the *Eternal* and *Infinite Mind* to communicate it self to several *Persons*, without breach of its *Unity*; I will be bold to say, you will not find so near a *Parallel* in *Nature* whereby to conceive of God's *Eternity*, or his *Infinity*, as this, and a great many more, whereby we may conceive of His *Trinity* and *Unity*, by what we feel in our selves, and see in a thousand things that are before us. We see *Extension* not *Divided* but *Distinguish'd* into its three *Dimensions*; and Communicating its *whole Nature* to *each* of the *Three*, for *Each* is *Extension*; and yet there is but *one Extension* in all the *Three*.

The *Soul* is not *Divided* betwixt its several *Faculties*; they remain perfectly *distinguish'd*, though not *divided* from one another: To *understand* what is *present*, is a quite different thing from *Remembring* what is *Past*; and to *Love* or *Hate*, is different from both of these; yet these Three Faculties, the *Understanding*, the *Memory*, and the *Will*, partake all equally of the same *Soul*.

Light and *Heat* are so *different*, that some are capable of the *One*, who are not of the *Other*; and yet they are not *Divided* in the *Sun*;

Sun; but flow *equally* and *naturally* from it without any *Diviſion* of its *Nature*.

I ſay not that any of theſe *Parallels* do come up to the full explanation of the Communication of the *Divine Nature* to ſeveral *Perſons*, without any *Diviſion* or *Multiplication* of the *Nature*: But I am ſure they take away the *Contradiction* alledged to be in it, while we ſee the ſame *Difficulty* in our own and other Natures, which we can as little Explain.

But, inſtead of ſolving this difficulty, the *Socinians* have made it a downright and Irreconcileable *Contradiction*. They would have *Three* to be *One* and the ſelf-ſame *Perſon*. This cannot be ſav'd from a *Contradiction*. They acknowledge the *Three in Heaven*, the *Father*, the *Word*, and the *Spirit*. If theſe are *one* and the ſelf-ſame *Perſon*, they cannot be *Three*. If they are one *Nature*, and ſeveral *Perſons*; this is a *Difficulty*, it is a *Myſtery*; but it is no *Contradiction*, becauſe they are not *One* and *Three* in the *ſame reſpect*; for that is neceſſary to make it a *Contradiction*. In *one Reſpect*, that is of their *Nature*, they are *One*; in an *other Reſpect*, that is, of their *Perſons*, they are *Three*. But if they are *One* in *Perſon*, as well as in *Nature*; and yet are *Three* (as theſe *Socinians* do confeſs) then they are *Three* and *One*, in the *ſelf ſame Reſpect*, which is a full *Contradiction*.

FINIS.

The Contents of Epiſcopacy.

SECT. I.

The neceſſity of an Outward *Commiſſion to the* Miniſters *of the* Goſpel.

The Caſe is Stated as to thoſe Quakers, *for whoſe ſatisfaction this is intended.* page 1

I. *Of* Perſonal *Qualifications requiſite in the* Adminiſtrators *of the* Sacraments. 2

II. *Of the* Sacerdotal *Qualification of an* Outward *Commiſſion, as was given to* Chriſt *by* God.

III. *By* Chriſt *to the* Apoſtles, *&c.*

IV. *By the* Apoſtles *to others.*

V. *Thoſe others impower'd to give it to others after them.*

SECT. II.

The Deduction of this Commiſſion *is continu'd in the Succeſſion of* Biſhops, *and not of* Presbyters.

I. *Either way it operates againſt the* Quakers. 5

II. *The Continuance of every* Society *is deduc'd in the* Succeſſion *of the* Chief Governours *of the Society, and not of the* Inferior Officers. ibid.

III. *This ſhewn, in matter of Fact, as to the* Church *and the Succeſſion of* Biſhops *from the* Apoſtles *times to our Days; particularly here in* England.

IV. *The* Presbyterian *Plea conſider'd, that* Biſhopricks *were but ſingle* Pariſhes; *and*

and consequently, that every Presbyter *was a* Bishop; *and their vain* Logo-machy *upon the words,* Ἐπίσκοπος *and* Πρεσβύτερος. 8

V. *Argu'd from the Type of the* Levitical *Priesthood, which shewn to be the Method of* Christ, *the* Apostles, *and* Primitive Fathers. 11

VI. *Whence the Case of* Korah *and the* Presbyterians *shewn to be the same. And the* Episcopal Supremacy *as Plainly and Fully Established, as was that of* Aaron *and his* Successors. 12

VII. *No* Succession *of* Presbyters *can be shewn from the* Apostles. 14

VIII. *The Pretence of Extraordinary* Gifts, *no Ground or Excuse for making of a* Schism. 17

SECT. III.

Objection from the Times of Popery *in this Kingdom; as if that did* Un-church, *and consequently break the* Succession *of our* Bishops.

I. *This shewn to be a* Popish *Argument* 27

II. *That* Idolatry *does not* Un-church. *Prov'd*

1. *Because a* Christian *may be an* Idolater. ibid.

2. *From the Type of the* Church *under the* Law. 29

III. Episcopacy *the most opposite to* Popery. 30

IV. Male-Administration *does* Forfeit, *but not* Vacate *a* Commission, *till it be Re-call'd.* 34

V. *Defects in* Succession, *no Bar to the* Possessors, *where ther are none who* Claim *a* Better Right. 36

SECT. IV.

The Assurance *and* Consent *in the* Episcopal

pal *Communion, beyond that of any other.*
I. *The* Episcopal *Communion of much greater Extent, and more* Universal *than all those who oppose it.* 37
II. *And then the* Church *of* Rome, *if join'd with them.* 38
III. *The* Dissenters *from* Episcopacy, *do all Deny the* Ordination *or* Call *of each other.* 39
IV. *If the* Quakers *receive* Baptism *from any of these* Dissenters, *they have no Reason to expect the same Allowances as may be given to those of their own Communions.* ibid.
V. *The Episcopal Ordinations, and consequently their Right to* Baptize, *is own'd by both* Papists *and* Presbyterians. 40

SECT. V.

The Personal Sanctity *of the* Administrator *of the* Sacraments, *tho' highly Requisite on his Part, yet not of* Necessity, *as to the* Receivers, *to convey to them the Benefits of the* Sacraments: *Because*
I. *The* Vertue *comes not from the* Minister, *but from* God *alone.* 41
II. *For this Cause (among others)* Christ *chose* Judas *to be an* Apostle. 42
III. God's *Power is Magnified in the* Meaness *of his* Instruments. ibid.
IV. *St.* Paul *rejoyc'd at the Preaching of* Evil *Men.* 43
V. *This confirmed by daily Experience.* ibid.
VI. *The Argument stronger as to the* Sacraments. 45
VII. *The Fatal Consequences of making the* Personal Holiness *of the* Administrator *Necessary*

ſary towards the Efficacy *of the* Sacraments. 46
1. *It takes away all* Aſſurance *in our Receiving of the* Sacraments. ibid.
2. *It renders the Commands of* Chriſt, *of none Effect.* ibid.
3. *It is contrary to the tenure of* God's *former Inſtitutions; and puts us in a more uncertain Condition than they were under the* Law. 47
4. *It was the Ancient Error of the* Donatiſts; *and Borders upon* Popery. ibid.
VIII. *As great* Sanctity *to be found in the* Clergy *of the* Church *of* England, *as among any of our* Diſſenters. 49
IX. *Ther is, at leaſt, a* Doubt *in Receiving* Baptiſm *from any of our* Diſſenters. *Which, in this caſe, is a* Sin: *Therefore* ſecurity *is only to be had in the* Epiſcopal *Communion* 50
X. *The Advantage of the* Church *of* England, *by Her being the* Eſtabliſhed Conſtitution, *ever ſince the* Reformation 51
XI. *That therefore nothing can excuſe* Schiſm *from Her, but Her* Enjoyning *ſomething, as a* Condition *of* Communion, *that is contrary to the Holy* Scriptures; *which cannot be ſhewn* 52
XII. *Therefore to Receive* Baptiſm *from the* Church *of* England, *is the greateſt* ſecurity *which the* Quakers *can have of Receiving it from Proper Hands.* ibid.
XIII. *An* Anſwer *to the* Objection, *That* Baptiſm *has not ſuch* Viſible Effects *amongſt us, as the* Quakers *won'd deſire.* 53

The

The Contents.

The Supplement.

I. *Some* Authorities *for* Epiſcopacy, *as* Diſtinct *from, and* Superior *to* Presbytery, *taken out of the* Fathers *and* Councils *in the firſt* 450 *Years after* Chriſt. 5

II. *That the whole* Reformation; *even* Calvin, Beza, *and thoſe of their* Communion, *were zealous* Aſſerters *of* Epiſcopacy.

A